THIS YEAR MARKS THE 350TH ANNIVERSARY OF THE KING JAMES BIBLE. IS IT STILL ADEQUATE FOR THE NEEDS OF OUR DAY? READ WHAT EVANGELICAL SCHOLARS SAY ABOUT IT IN THIS ISSUE. SEPTEMBER 1961 25c UNITED EVANGELICAL

ACTION

PROPERTY OF
THE CINCINNATI BIBLE SEMINARY LIBRARY

CHOOSE FROM 30 ALBUMS

ANY FOUR HI-FI FOR ONLY $3.98

STEREO - - - $4.98

Plus small charge for postage and handling

If you join

THE CHRISTIAN FAITH RECORD CLUB

now—and agree to buy as few as FOUR other albums offered by the Club during the next 12 months.

★ Each month outstanding Christian Faith albums are selected. These are described in the Club BULLETIN which is mailed to you free.

★ If you want this monthly selection you do nothing; it will come to you automatically . . . or you may choose ony of the many other selections offered . . . or you may notify the Club on the form provided that you want no selection for that month.

★ Your only obligation is to purchase 4 selections during the next 12 months at the nationally advertised price (HI-FI usually $3.98, occasionally $4.98; STEREO $4.98).

★ After purchasing 4 albums you receive your choice of a **Christian Faith** Bonus album for every two additional records you buy—a 50% dividend!

ALL RECORDS ARE 12-inch 33⅓ RPM

43. RALPH CARMICHAEL Orchestra

44. A CAPPELLA CHOIR Great Hymns

45 KERRWOOD CHORALIERS College Choir

46. JOHN WEBB Bass Solos

50. LOIS AND KENNY IRWIN Vocal Duets

52. WOMEN'S CHORUS Songs of F. Crosby

53. MITZELFELT CHORALE Anthems

55. HELEN WHITTINGTON Contralto Solos

56. CHARLES TURNER Tenor Solos

58. DORIS AKERS Solo, Chorus, Orchestra

60. HAVEN OF REST QUARTET

62. PAUL McNUTT Baritone Solos

64. JOS. BARCLAY Tenor Solos

66. ARNIE HARTMAN Accordion Solos

67. RUDY ATWOOD Piano and Strings

69. RAY ROBLES Baritone Solos

70. TONY FONTANE Tenor and Quartet

71. EARLE ANDERSON Baritone Solos

76. JAMES KING CHORUS Songs of Loveless

78. JACK CONNER Marimba and Orch.

79. MILLIE PACE TRIO Gospel Songs

81. OLD FASH'D REV. HOUR CHOIR

83. PAUL CARSON Organ—Favorite Gospel Songs

84. GORDON WOODBURN Baritone Solos

85. LORIN WHITNEY Organ, Violin, Harp

86. OLD FASH'D REV. HOUR

87. MARCY TIGNER Trombone and Organ

88. SKY PILOT CHOIR Gospel Songs

89. LONDON FESTIVALS Mate Choir

90. GLENN SPAULDING "Whistling Preacher"

MAIL THIS COUPON TODAY

- List the numbers of your four selections.
- Indicate HI-FI or STEREO Division.

NOTE: If you own a Stereo record player, we recommend that you join the Stereo Division. Remember—Stereo records can be playd only with Stereo equipment.

CHRISTIAN FAITH RECORD CLUB P. O. Box 518 Reseda, California N-9

Please register me as a ☐ **HIGH-FI** or ☐ **STEREO** member of the CHRISTIAN FAITH RECORD CLUB and send me the four albums I have selected below, for which I will pay when billed—$3.98 for HI-FI, or $4.98 for Stereo, plus 35c for postage and handling*. I agree to buy four other albums offered by the Club within the next year, for each of which I will be billed at the manufacturer's nationally advertised price—High Fidelity $3.98 or $4.98; Stereo $4.98 (plus a small charge for postage and handling). Thereafter, I need buy only four such albums in any twelve-month period to maintain membership. I may cancel my membership any time after buying four albums from the Club (in addition to those included in this offer). After my fourth purchase, if I continue, for every two albums I buy, I may choose another album FREE of charge.

THE NUMBERS OF MY FOUR SELECTIONS ARE:

NAME _____

ADDRESS _____

CITY _____ ZONE ____ STATE _____

1 _____
2 _____
3 _____
4 _____

*SEND NO MONEY—a bill will be sent. Offer good in U.S. and its territories only. Foreign membership is slightly higher—details furnished upon request.

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 20 NUMBER 7 SEPTEMBER 1961

ACTION

FEATURES

JAMES DEFOREST MURCH — 5 **PART II THE WORLD COUNCIL OF CHURCHES**—an Analysis and Evaluation. An examination of the doctrinal basis for church unity proposed by the World Council of Churches.

EARL S. KALLAND — 8 **LET'S HAVE A NEW EVANGELICAL TRANSLATION.** Change of language, new archaeological information and inaccuracy of translation demand a new Bible translation for evangelicals.

HOWARD A. HANKE — 9 **LET'S REVISE THE KING JAMES VERSION.** One scholar holds that all objections to the King James Version can be met in a simple revision.

DEPARTMENTS

3 **EDITOR AT RANDOM**

DON GILL — 4 **CAPITAL COMMENTARY**

12 **WORLDVIEW**

ARNOLD D. EHLERT — 16 **BOOKVIEWS**

19 **EVANGELICAL NEWSFRONT**

25 **RECORD REVIEWS**

CLATE A. RISLEY — 26 **ASK DR. SUNDAY SCHOOL**

STAFF

EDITOR — **W. Stanley Mooneyham**

EDITORIAL ASSISTANTS — **Verda Bloomhuff, Milton A. Regier**

CONTRIBUTING EDITORS — **Donald H. Gill, John Noble, Ron Arnold, Clate A. Risley, Arnold D. Ehlert**

LAYOUT — **Vonnie Shelton**

CIRCULATION — **Esther Ford**

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

UNITED EVANGELICAL ACTION is published monthly at Newton, Kansas by the National Association of Evangelicals. Second class postage paid at Newton, Kansas. All editorials, sermons and articles represent the personal views of the authors and do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their members.

SUBSCRIPTION PRICES U.S.A., her possessions, and Canada, six months, $1.50; one year, $3.00; two years, $5.00; foreign, $4.00 a year; club subscriptions, ten or more to individual addresses, $2.50 a year; bundles, ten or more to one address, $1.50 a year. Allow six weeks for processing new subscriptions.

CHANGE OF ADDRESS: Send your address label from copy of magazine along with your new address. Wait at least six weeks before writing to ask why a change has not been made.

OFFICES: Editorial offices are located at 222 East Willow Ave., Wheaton, Illinois. Telephone MO 5-0500. All correspondence, subscriptions, and advertising should be sent to United Evangelical Action, P. O. Box 28, Wheaton, Illinois. Advertising space rates on request.

the editor at random

JUST LIKE TO share with you this month an experience that happened to our good friend and fellow editor, G. Aiken Taylor, down at Asheville, N. C., which is called (by the Chamber of Commerce) "the land of the sky." Here's the way Dr. Taylor relates it in his magazine, *The Presbyterian Journal*:

"Last week we went to our son's high school baccalaureate. The Sunday service was a lesson in what the mania over Church and State separation can become. There was no Scripture at all. The name of Jesus was not mentioned from start to finish. The choir sang of the Creation, from Genesis. The minister spoke of nothing . . . for twenty-five minutes. The only semblance of religion was in the rabbi's prayers.

"And then it dawned on us: here was the most sectarian service of all. It suited the rabbi perfectly. It would have suited a Universalist equally well. You cannot have a non-sectarian religious service! If you invoke only the Moral Order of the Universe you will be bowing to Self-Realization or B'hai. Why not invoke the name of Christ as a Christian nation should? Let the B'hais in the audience sit as quietly as we tried to that Sunday, and let them give thanks for their freedom to worship guaranteed by a Christian constitution."

THE *FBI* SENT us the other day their Uniform Crime Reports for 1960. To really grasp the implications of this book you must somehow get a look beyond all the statistical tables to see the human misery and national shame represented there. Here are just a few samplings:

With 1,861,300 serious offenses reported in 1960, crime continued its upward surge, 14 per cent over 1959.

First year of the sixties recorded a new all-time high, *with 98 per cent more crime than in 1950.*

Arrests of persons under 18 more than doubled since 1950 while population of youths—ages 10 to 17—increased less than one-half.

Read these figures and weep for a nation whose glory has departed!

Incidentally, you'll be interested to know that this month's cover picture is a scene from the Hampton Court Conference held in 1604 at which time it was proposed that the English Bible be revised. Out of that suggestion we got our much loved King James Version of the Bible.

This is a scene from the American Bible Society's feature film, "Our Bible —How It Came To Us." Arrangements for the showing of this very fascinating film can be made by writing to Audio Visual Dept. American Bible Society, 440 Park Ave. S., New York.

capital commentary

don gill REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

While Congress was looking for a convenient time to end its session, the Administration was looking for some formula to obtain Congressional approval of its multi-billion dollar aid-to-education program. The dispute will likely carry over to the next session. President Kennedy will again be trying to persuade the Congressional powers-that-be to provide federal financial assistance for school construction and teachers' salaries. The church-state issue remains the major roadblock.

The danger-point was focused on the "impacted areas" bill as adjournment approached. This bill is usually extended without much difficulty. Danger this year stems from an attempt to add amendments for the benefit of parochial schools, via the National Defense Education Act. Congress would really be on the spot if such an amendment were added, wanting the benefits for areas of impacted population while forced to give benefits to parochial schools as well.

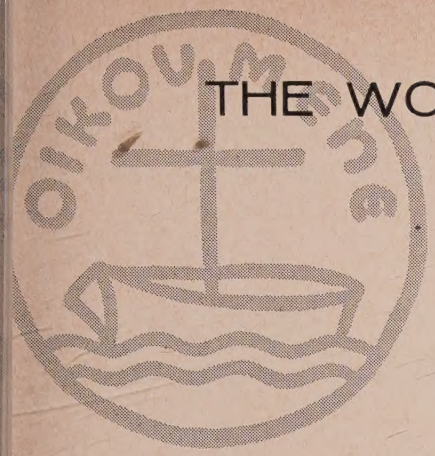
President Kennedy may have made a major blunder in tacitly supporting side benefits to parochial schools through the Defense Education Act. It is generally assumed that he did this as a means of retaining the support of key legislators from heavily Roman Catholic constituencies. But he lost their support anyway. Take Rep. James J. Delaney (D.-N.Y.), for instance, who used his position on the House Rules Committee to bargain for a general aid-to-education bill to include parochial schools. When he didn't get it, he cast the deciding vote which tied up the general bill. In this one act he accomplished the full wishes of the Roman Catholic hierarchy, and President Kennedy's legislative objective was thwarted.

This legislative maneuvering in church-state relations has resulted in an interesting by-product. Roman Catholic constituents have been peppering their Congressmen with letters demanding aid to parochial schools. The influence of the Roman Catholic hierarchy has been felt keenly on Capitol Hill. The power structure of Roman Catholicism in the United States is more evident to legislators now than at any previous time in this century. And in most quarters it is resented. There is evidence to suggest that Congress is building up a resistance to ecclesiastical power politics.

Legislation to set stiff penalties on the hijacking of airliners moved through the Senate so quickly that little or no consideration was given to the problem of alcohol on the airlines. Yet in another recent case a commercial jet, with its entire load of passengers, was seriously endangered on a flight between Chicago and Los Angeles by a knife-wielding drunk. An official of the Air Line Pilots Association points out that by ignoring the alcohol problem Congress is failing to get at one major root of trouble aboard airliners.

The Administrator of the Federal Aviation Agency, N.E. Halaby, has admitted that drunkenness aboard airliners is a problem. He blames the air lines for letting intoxicated persons on board. But nothing is done to keep the air lines from serving alcoholic beverages aloft. This raises the question: What is gained by continuing to allow air lines to serve liquor?

Policy of the Federal Communications Commission on stations featuring religion has become a big question in recent months. Certain radio stations devote most of their time to religious broadcasts -- usually programs which are evangelical in character. The FCC is giving these stations a hard time when it comes to getting renewal of their license. No denials of those renewals as yet. But there are signs that the FCC intends to bear down on religious stations, and may insist on broader program schedules to serve the public "interest, convenience and necessity."



THE WORLD COUNCIL OF CHURCHES--AN ANALYSIS AND EVALUATION

By James DeForest Murch

part two: faith and order

EVANGELICALS are deeply concerned about the theological foundations of the World Council of Churches and "the coming great church." They are not willing to commit themselves to a unity which in any way weakens the body of facts which lies at the basis of the Christian religion, or the Christian doctrines which the Church has held to be essential to its mission through nearly 2,000 years of history.

There can be no compromise regarding such fundamentals as the nature and essence of God and Man, The Holy Scriptures, Christ, Salvation and the Church. In these matters the Bible must be the final court of appeal. Evangelicals believe, in the words of the Westminster Confession of Faith, that "the Supreme Judge, by which all controversies of religion are to be determined and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentences we are to rest, can be no other but the Holy Spirit speaking in Scripture."

There are many areas of belief and practice which are not of such importance as to keep Christians of various traditions from working together in common tasks. Among these are some aspects of the Calvinistic or Reformed, Arminian and Lutheran theologies, the nature and prerogatives of the Christian ministry, the efficacy of the sacraments, ecclesiastical polity, the order of events in connection with our Lord's return.

This is not to say that Christians should ever be indifferent about any Christian doctrine but that there may be grounds for different opinions in secondary matters. Such opinions should never be allowed to hinder friendly relations among those who hold inviolate basic biblical doctrine and who show by their Christian spirit and conduct that their lives have been transformed in fellowship with the living Christ. Evangelicals have been and should ever be willing to make real and vital the spiritual unity of all Christians.

In the beginning of the Ecumenical Movement, Faith and Order was recognized to be of prime importance. Those who went to Edinburgh in 1910 for the initial meeting had the profound conviction that orthodox Christian doctrine was essential to an effective program of world-wide missionary cooperation. Through the years, as the lines of interchurch action converged on Amsterdam, Faith and Order was more or less steadfast in this original conviction.

When the World Council of Churches became a reality at Amsterdam in 1948, Faith and Order urged a strong emphasis upon the authority of the Holy Scriptures in the "Basis" for membership in the Council. There was a deep conviction on the part of many that real Christians cannot have fellowship with those who deny the inspiration and authority of the Bible. They knew that the new organization was literally honeycombed with liberals who, as Karl Barth put it, "prefer to theologize on their own account without asking what biblical grounds one puts forth for this or that professedly 'Christian' view. They quote the Bible according to choice, that is to say, according as it appears to them to strengthen their own view without feeling any need to ask whether the words quoted really have in their context the meaning attributed to them; or without regard to other passages in the same biblical writer which might, perhaps, limit or define more precisely the words quoted."

It was evident that this liberal element did not even want the Holy Scriptures mentioned in the Basis. Liberal influences were so strong that the best that could be done at Amsterdam was to adopt this statement:

> The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour.

There was a strong liberal effort to keep the word "God" out of the Basis, but after considerable debate and compromise on other issues, the above text was adopted.

Faith and Order came out of Amsterdam preserving much of its original autonomous character, but at Lund in 1952 it became evident that strong liberal forces were at work to strip the Commission of its old prerogatives. At Evanston in 1954 the Assembly made changes in its constitution which further weakened its position. The Commission was "freed" from the old stipulation that in all its work it was to "always proceed in accordance with the basis on which Lausanne and Edinburgh conferences had been conducted." It surrendered to the WCC Central Committee its Continuation Committee rights in calling future world conferences on Faith and Order. Its London office was ordered closed and its functions integrated with the WCC secretariat. Its duties were redefined and the Commission was charged to undertake only those projects which might be approved by the Central Committee.

But at Evanston a very significant thing happened. Bishop Eivind Berggrav of the Church of Norway, acting as a spokesman for the evangelical elements in the Council, presented an amendment to the Basis adopted at Amsterdam. The Church of Norway's appeal would cause it to read:

> The World Council of Churches is a fellowship of Churches who, *according to the Holy Scripture confess* Jesus Christ as God and Saviour.

THE GOAL OF THE WORLD COUNCIL IS AN ECUMENICAL CHURCH — THE PROBLEM TO FIND AN AGREEABLE DOCTRINAL BASIS

The doughty Bishop said, "It is generally felt that the present Basis is lacking in clear expression of the very *basis of the Basis,* which as a matter of fact is to be found in Holy Scripture. The adding of the words 'according to Holy Scripture' would remedy this defect. It might provide for many Christians a most needed clarification and help to strengthen their confidence in the World Council." The proposal was destined to have rough sailing. It was finally tabled on a parliamentary technicality and then referred to the Central Committee. Many observers freely predicted that the suggested change would never be heard of again.

Two elements in the Council were opposed to the amendment. Those who do not believe that the Bible is the Word of God and those who believe more in ecumenicity than they do in the Bible. For example, the Remonstrant Brotherhood of the Netherlands, the Religious Society of Friends of Philadelphia, and the Presbyterian Church of Australia were very unhappy about the words "God and Saviour" in the approved Basis. So were unitarian elements, the Reformed Church of Switzerland and the major Protestant denominations in America. This bloc hopes to see the day when frankly unitarian bodies will become a part of the Council. Dr. Samuel McCrea Cavert felt that if the Norway proposal were to come to the Assembly for debate it would open the way for efforts to include in the Basis the doctrine of the Trinity, church tradition, the historic creeds and other doctrinal points. That, said Dr. Cavert, "would wreck the ecumenical movement."

The Faith and Order report at Evanston entitled "Our Oneness in Christ and Our Disunity as Churches" contained much to be commended. In its first section it said that "the undivided Christ is present amongst us, pouring His life into us all, in spite of our divisions." The report rejoiced in other "gifts of assurance":

> We all wait upon one Father...
>
> We all read the Holy Scriptures, and proclaim the Gospel from them...
>
> We all receive His gift of Baptism whereby, in faith, we are engrafted in Him even while we have not yet allowed it fully to unite us with each other.
>
> We all hear His command to 'do this' and His word, 'This is my Body, this is my Blood,' in the Sacrament of the Eucharist, even whilst our celebration of the Lord's Supper is not yet at one Table.
>
> We all receive a ministry of the Word and Sacraments, even whilst our ministries are not yet recognized by all and not understood in the same sense.
>
> We are all called to be imitators of Christ and to follow Him in moral obedience as we confess Him before men, even though we are still unprofitable servants.
>
> As we have come to know each other better in the World Council of Churches, we have come to appreciate the immense range of common practice and intention which we share.

The report proclaimed that "the unity of the Church even now is a foretaste of the fulness that is to be because it already is; therefore the Church can work tirelessly and wait patiently and expectantly for the day when God shall sum up all things in Christ."

Much of this first session was presented in Bible language and contained many New Testament references.

We regret that we do not have the space to give more extensive references to the remainder of the document. The second section confessed "the sin of division" in the body of Christ. The third section, entitled "The Action of Faith," had to do with practical ways in which the ecumenical ideal could be implemented.

After Evanston, Faith and Order devoted itself to the limited functions imposed upon it by the Assembly:

1. To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism;
2. To study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the churches;
3. To study the theological implications of the existence of the ecumenical movement;
4. To study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification;
5. To provide information concerning actual steps taken by the churches towards reunion.

But strong evangelical elements in the Commission began to agitate for consideration of the proposed changes in the Basis. Finally, with some reluctance, the Central Committee appointed a subcommittee to study the matter and report. Dr. Earnest A. Payne, respected British Baptist leader and vice-president of the WCC, headed the group. One of its first moves was to poll 70 theologians for their advice. They almost unanimously opposed any change in the original statement. For two more years the future of revision was black. Then came unexpected reinforcement for Norway's inflexible position from Eastern Orthodox theologians. They urged even further strengthening by reference to the Trinity and Holy Tradition. About this time a swing in thought among Continental European theologians became apparent. A "Back-to-the-Bible" movement was growing not only in Protestantism but in the Eastern Orthodox and Roman Catholic churches. With this development the subcommittee was encouraged to consider seriously the drafting of an entirely new proposal going beyond Norway's initial suggestion. At the St. Andrews (1960) meeting of the Central Committee a completely altered basis was approved:

> The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit.

Many evangelicals saw this move as an encouraging omen. Liberals believed it to be a step backward and felt that it might delay ecumenical achievement by 50 years. Some of the questions raised by the new phraseology were: Will the proposal open the way to overt creed-making? Will it be deemed an adequate doctrinal basis for the Coming Great Church? Is the revision adequate to exclude Unitarian theists who may hold modal Trinitarian views? Does it make clear the fact that the Scriptures are divinely inspired and authoritative?

This matter of "interpretation" is of major importance as the Council now moves to define the "nature of the unity we seek" and to develop an adequate "ecumenical theology."

There are many shades of theological thought in the Council but they may all be encompassed by two radically dif-

HIEVE THIS ULTIMATE END.

ferent views—evangelical and liberal. If unity is to be maintained the language of Council documents must be so phrased as to allow for two interpretations equally pleasing to both schools of thought.

In order to accomplish this WCC leaders believe there must be a new orientation of authority—"starting point of conversation," "foundation of collaboration." Ecumenical theologians think they have found this orientation in "the Living Christ" and a developing "Christology." This theological device by-passes the Holy Scriptures as inspired and authoritative but utilizes selected words and phrases of Scripture in a new frame of reference.

But not all the recorded words of Christ can be used in this technique. He said many things that are repugnant to the liberal. In His recorded words He points backward to the validity of the Hebrew Scriptures and forward to the fuller revelation which was to be given to His apostles. The critical process by which the "right" words are selected is a dubious and devious one leaving the objective observer with the suspicion that they are primarily the words which serve the preconceived ideas of the ecumenical theologian.

The "central life purpose" of Christ is sometimes held to be determinative, but who determines that? The real authority in the final analysis can only be "the Christian consciousness" of the selectors, which is synonymous with human consensus. The results may be credited to "the guidance of the Holy Spirit" but the test of that is to be found in the uncensored Holy Scriptures which are the Holy Spirit speaking through holy men.

In this "condition of low visibility" which surrounds the theological foundations of the new ecumenical movement, evangelicals must perforce examine every word and phrase of the Council's pronouncements and call for interpretations in terms of Bible truth. They must ask: What "God"? What "Bible"? What "son of God"? What "cross"? What "atonement"? What "resurrection"? What "ascension"? What "communion"? What "baptism"? What "second advent"? What "judgment"? What "Kingdom"? What "Church"?

No greater time of danger has come upon the Christian Church than the present. When men who call themselves Christian resort to theological double-talk to achieve Christian union, then faith cannot be distinguished from doubt by the language it uses or the confession it makes. This does not mean that the quest for ecumenicity should be abandoned. It simply means that a new and thoroughly evangelical approach must be discovered to achieve our common hope. It is unfortunate that in this hazy situation suspicion and mistrust must inevitably rise until convincing assurances are given.

Extensive study projects are being promoted within the Commission on Faith and Order and the Division of Studies dealing with faith, order, worship, with relevant social, cultural, political, racial and other factors which have a bearing on the unity of the Church. Conferences on the "nature of the unity we seek" are being held in many places.

One of the most significant of the latter was the United States Faith and Order Conference in Oberlin (1957), directed by Dr. Paul Minear, now the head of the World Council's Faith and Order Commission. A complete report may be found in a volume, *The Nature of the Unity We Seek*. Evangelicals should closely examine this report. Of the twelve sections at Oberlin probably the most significant is that on "Doctrinal Consensus and Conflict." In this area three special subjects are discussed: the nature of the Church, its ministry, its sacraments; the nature of the authority and inspiration of the Bible; and the nature of the unity we seek. Evangelicals appreciate the apparent frankness with which the Conference faced the fact that honest, intellectual agreement in these areas must precede any unity worthy of the name Christian.

An Ecumenical Church waits upon common doctrinal beliefs as a basis for "a common faith" and "a common witness." The irreducible minimum of such belief, as previously stated, must at least involve common basic concepts of God and Man, the Bible, Christ, Salvation, and the Church.

The Oberlin report fails to resolve these crucial issues. As an example, take the Protestant principle of the authority of Holy Scriptures. The report speaks of "the centrality of the biblical revelation in Christian doctrine . . . both as the record of the mighty acts of God and the source of intelligible truths expressed in inspired words, whereby the message of salvation can be spelled out." Does this mean we are to take the Bible and the Bible alone as the rule of faith and practice? The report goes on to say that the "witness of Holy Scripture" must be "confirmed and interpreted by the witness of the Holy Spirit in the Church, as the *sine qua non* of authentic Christian doctrine." Does this qualify the idea that divinely revealed truths of Holy Scripture in themselves constitute authoritative Christian doctrine? Does it open the gate for the idea that there is a "living voice" in the "ecumenical church" which can determine by majority vote what is "the voice of God"?

The encouraging thing about Oberlin was that theologians and ecclesiastical leaders of such diverse views could sit down together and confer in good spirit about so many matters of common concern. The disconcerting thing about it was the fact that all the theologians could make the same affirmation of faith and yet hold to meanings and interpretations which are poles apart. They could swear allegiance to "the living Christ" which was at least two totally different Persons in theological concept. Some of these men, by Bible standards, are believers who cannot accept the historical Christ and His teachings yet they proclaim their submission to the "Lordship of the Living Christ." How can this be?

These men and others like them from churches around the world are the leaders of thought who are engaged in framing a new "ecumenical theology." It must satisfy all schools of theology encompassed by the Council. Walter M. Horton, in his book *Christian Theology: An Ecumenical Approach,* sets forth six theological positions represented in the ecumenical movement: (1) Catholic, (2) Conservative Protestant, (3) Liberal Protestant, (4) Radical Protestant, (5) Neo-Orthodox, and (6) Anglican. He then proceeds to seek a synthesis which will be acceptable to all shades of thought.

Never was cooperation *with compromise* of essential truth more charmingly set forth. Is this the way the new theology will be produced? Dr. Nils Ehrenstrom seems to think so. He says that the Study Division of the Council must "rethink" the Christian faith and teach Christendom to "think ecumenically." It must help the churches "reconsider their scale of priorities" and redeploy their forces. It must "cross-fertilize" Christendom so that it will have "one mind in Christ" which Dr. Ehrenstrom confuses with the "ecumenical mind."

It is too early to speak with any finality on what the nature of the new "ecumenical theology" will be. Many evangelicals have grave fears about it for several reasons: (1) "One Church for one world" is the primary motive and aim of the undertaking; (2) the Holy Scriptures are not recognized as authoritative and determinative; (3)

(Continued on page 17)

EVANGELICAL SCHOLARS HOLD DIFFERENT OPINIONS ABOUT THE NEWER TRANSLATIONS OF THE BIBLE. SOME WANT ANOTHER TRANSLATION FROM THE EVANGELICAL VIEWPOINT—OTHERS WANT TO REVISE THE KING JAMES VERSION. WHAT DO YOU SAY ABOUT IT?

Let's Have a New Evangelical Translation

By EARL S. KALLAND

DR. C. H. DODD in an advertising flyer for the New English New Testament writes:

"During the years before the last war there was a good deal of discussion in the universities about the need for some further revision of the English Bible. The Revised Version of 1881 (New Testament), 1885 (Old Testament) and 1895 (Apocrypha), with all its great merits, was widely felt to be not entirely satisfactory, and it had never fully established itself in use. Moreover, in the years since its appearance biblical studies had made substantial advances. Much fresh material had been discovered or made available, with important results from textual criticism and the understanding of the biblical languages. Such results, it was thought, ought to be placed at the disposal of the English reader of the Scriptures by being incorporated in an accessible translation."

Now the entire New English Bible has not appeared, but publication in the last several years of the New English Bible, the Revised Standard Version, and the Berkeley Version, to say nothing of the Amplified New Testament along with the translation publications of Kenneth S. Wuest, J. B. Phillips, Joseph Lilly and James Kleist, has not stilled the desire among evangelicals for an "authoritative" translation into the English of today.

Interest in evangelical circles seems to center in one movement in the Christian Reformed Church and another in the National Association of Evangelicals, especially in its education commission. Dissatisfaction with all newer versions, stemming from many places, is often heard.

Interest in an additional English version of the Scriptures is no late phenomenon. "Between 1525 and 1582," writes Dewey Beegle in his book, *God's Word Into English,* (Harper, 1960), "there were at least seven major translations or revisions of the English Scriptures and, strange as it may seem, between the publication of the King James Version in 1611 and the present time more than five hundred translations have been published in English . . ."

Nevertheless, evangelicals generally feel that no translation since the King James Version has superseded that version in value for "authoritative" private or public use. Evangelical groups are inclined to be doctrinally critical of the Revised Standard Version especially, and to a lesser degree of the New English Bible.

What's wrong with the King James Version? In the statement of C. H. Dodd quoted above the reason given for interest in a new translation was the discovery and availability of "much fresh material" bearing on the text and the understanding of biblical languages. In the same paper, Dr. Dodd later refers to the changes in the English language as demanding a new translation.

Dr. Beegle gives five reasons for revisions:

(1) The discovery of more accurate texts in Greek and Hebrew;

(2) The continual change in the English language;

(3) The renewed emphasis on readily intelligible translations;

(4) The new information as to the meanings of biblical terms; and

(5) The improvements in the interpretations of passages.

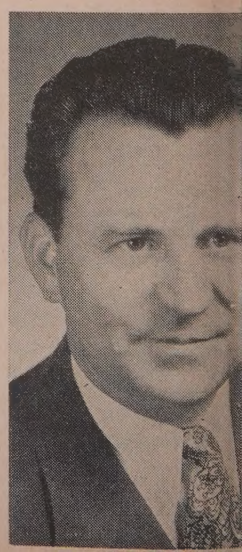
These five reasons could be boiled down to three basic reasons for the inadequacy of the King James Version for twentieth century understanding of the Word of God. First, new textual evidence has brought to light many inaccuracies in Hebrew text of the Old Testament and the Greek text of the New Testament from which the King James translators worked. Discoveries of more ancient manuscripts and studies in all sources available during the past three hundred and fifty years have brought the biblical translator much closer to the original autographs.

As a single illustration, take the two little Greek words from the end of the First Epistle of John, chapter three, verse one, in the text of the King James translators. These two little words, *kai esmen*—"and we are"—give a firmness to faith, which is missing in the King James version. The best text reads:

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and we are."

Secondly, an enormous amount of information on the philological and cultural understanding of the meanings of the words of the languages of the bib-

(Continued on page 11)



Dr. Kalland is professor of Old Testament at Conservative Baptist Seminary in Denver, Colo.

By HOWARD A. HANKE

LET'S REVISE THE KING JAMES BIBLE

FROM THE promotional claims of certain publishers and textual critics, one would get the impression that the King James Version of the Bible is about to die of "archaic disease" and that the funeral announcement is near. Furthermore it is apparent that a number of doctors of divinity are standing by to administer euthanasia.

Statements such as that one by Luther A. Weigle, chairman of the RSV revision committee, are very misleading because they convey the idea that God has withheld true and reliable revelation until the present generation and that the doctrines of traditional Christianity are now subject to doubt.

The rationalist perversion of biblical truth is reprehensible, and as evangelicals we positively resist, with the greatest degree of academic vigor and biblical authority, the subtle inference that prior to the so-called age of "enlightenment" the human race has been adrift on a sea of theological uncertainty and deprived of a trustworthy Bible. This anxiety for the death of the King James Version brings to mind the scriptural judgment: "The zeal of mine house hath eaten me up."

We are told that people can no longer understand the King James Version because words have changed or lost their meaning. This lack of understanding, however, is no fault of the King James Version, but due rather to the disrespect brought against the Bible by destructive critics who claim that the Bible is myth and fiction. When people once again look upon the Bible as the inspired, infallible, authoritative Word of God and start reading it prayerfully, the problem of understanding will disappear.

The claims by the RSV and the NEB publishers leave the impression that their versions and/or translations are the most dependable successors to the King James Version. This, we feel, is a premature evaluation and an unearned distinction and may be compared to an abortive coup d'etat.

Before we take this claim seriously, let us consider the fact that about 500 versions or translations have been made since the publication of the King James Version, and it is to be acknowledged that most of them have made some contribution to biblical knowledge.

It is a matter of record that in 1881 two million copies of the Revised English New Testament were sold in London, and almost five hundred thousand copies were sold in the USA in a relatively short time. In 1901 the American Revised Version, with further elimination of antiquated words, was published by Thomas Nelson and Son. Dr. Philip Schaff, leader of the ARV committee, entertained confident hopes that it would ultimately be accepted as the lawful successor to the King James Version.

The RSV and NEB have again received tremendous sales acclaim. The world has never seen a better organized and more forceful sales promotion than that which has attached itself to the publishers and distributors of these versions. This, however does not mean that they are the most popular versions *by choice.*

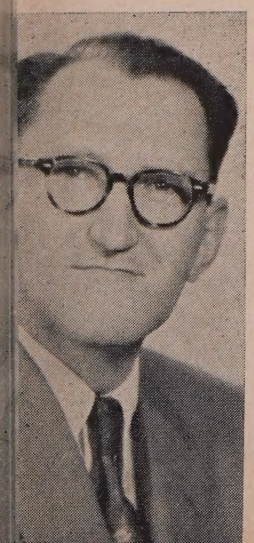
In the first place, this is an age when almost any new thing, properly publicized, will have a sizable initial sale. Then too, certain book clubs have distributed hundreds and thousands of copies of both the RSV and NEB to their members *without prior consent,* and this technique is based upon the correct assumption that most people would rather write a check than to ship back a book.

Scholars have now spent several decades in a critical investigation and evaluation of the "newly discovered manuscripts of the New Testament . . . (and) the amazing body of Greek Papyri that has been unearthed in Egypt since the last decade of the nineteenth century," and the evidence produced from these academic efforts shows that there is no justification for a change of basic substance in our Bible as it has come to us from preceding generations.

Frederick C. Grant, a spokesman for the RSV committee, who has made such a great issue over the "newly discovered texts" sets forth this conclusion in clear and forceful terms: "It will be obvious to the careful reader that still in 1946, as in 1881 and in 1901, no doctrine of the Christian faith has been affected by the revision, for the simple reason that, out of the thousands of variant readings in the manuscripts none has turned up thus far that requires a revision of Christian doctrine."

In the area of Old Testament studies many recently discovered manuscripts have come to the scholars' attention. Among the documents in this category are the Dead Sea scrolls with their ancient copy of Isaiah, the notes on Habakkuk, the Thanksgiving Psalms, the Wars of the Sons of Light with the Sons of Darkness, and the Book of Lamech.

Other archaeological efforts have produced the Jewish Aramaic Ostraca, the Gezar Calendar, the Lachish Letters and others. All of these materials have given us some additional knowledge of the background and languages of the Bible, but nothing has come from them to warrant any basic Old Testament revision, Dr. Allan A. MacRae said in 1952 in an article in *Christian Life*



Dr. Hanke is a professor of Old Testament at Asbury College Wilmore, Ky.

Advertising for the RSV presents the subtle idea that new truth is contained in their version because "New discoveries of ancient manuscripts have shed new light on the Scripture. (For example, the Isaiah Scroll dating from about the time of Christ was recently found in a cave near the Dead Sea). Because the RSV is based on such manuscripts . . . it is, in a sense our oldest Bible and also our most accurate."

However, the noted Yale professor, Millar Burrows, says of the Dead Sea scrolls, "The most significant fact about the Isaiah manuscript is the degree to which it agrees with our traditional Hebrew text. . . . the remarkable fact is that there is nothing which can be called a major addition or omission . . . there is no more important dislocation or disagreement of the text."

We cannot ignore the fact that the end result of work done by scholars with naturalistic presuppositions will be different from that of scholars who believe in the doctrine of divine inspiration and the providential and protective preservation of the Scriptures.

To the naturalistic textual critic the Bible is fluid and ever changing and is dependent upon "modern scholarship" and the discovery of "old manuscripts" for definition. Nothing is absolutely certain as far as the biblical text is concerned. Theological matters are constantly tossed about on a sea of relative philosophical speculation.

It is difficult to recommend the RSV and the NEB for a purpose other than a comparative text. Evangelical Christians have some misgivings relative to the spiritual reliability of textual critics when they express strange philosophical interpositioned suppositions such as has been expressed by Grant, one of the prominent members of the RSV committee.

In reference to the Virgin Birth account he says: "The story in Matthew is a 'midrash' or imaginative explanation of the Greek translation of Isaiah 7:14 (the word for 'virgin' is not in the Hebrew text)," and again, "our Jewish critics are right in asserting that God does not 'demand blood' before He 'can forgive.' Such 'forgiveness' would be an immoral farce."

With regard to Mary's frank statement, Grant says, "The words 'seeing I know not a man' or 'since I have no husband' must have been added later." Naturalistic bias is evident in both the RSV and the NEB, at points where the deity of Jesus Christ and the virgin birth come under consideration.

The NEB has many fine features and new freshness is given to passages where difficulty arises, but the objectionable liberties and nautralistic shadings far outweigh the good features. As evangelicals we object to a treatment of the text so that it is impossible to determine whether a passage is a translation or a clever paraphrase. It is felt that many of the NEB passages have been greatly weakened and in some instances have been completely torn from their biblical moorings.

One of the most loved verses in the New Testament — John 3:16 — has been greatly weakened. "Begotten" has been removed from its association with "only Son"; "faith in him" takes the place of "believeth in him"; "may not die" replaces "should not perish." The word "may" injects a note of uncertainty and "die" is a weakening of the word "perish."

In II Timothy 3:16 "every inspired scripture" takes the place of "all scripture is given" thus suggesting a question about the inspiration of the whole Bible. Jesus certainly suggested full inspiration when He said, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18).

In Heb. 1:1 "spoke in fragmentary and varied fashion" takes the place of "who at sundry times and in divers manners spake," and thus, an entirely new thought is presented to the effect that redemptive revelation in the Old Testament is "fragmentary" and incomplete, which undermines the doctrine of plenary inspiration of the Scriptures.

It is difficult to see how the NEB has improved word meaning by the use of such terms as "meal tub" (Matt. 5:15); "midge" (Matt. 23:24); "trucking to no man" (Matt. 22:6); "who put me on the dock" (I Cor. 9:3); "full tale of Christ's affections" (Col. 1:24); "carried our sins on the gallows" (I Peter 2:24); "was put to death by hanging on a gibbet" (Acts 10:30). Reference to the "gallows" and "gibbet" is strange theology indeed. Language bordering on slang is also quite prevalent; "as Christ's own envoys we might have made our weight felt . . . ." (I Thess. 2:6); "you can take it from me that every man . . ." (Gal. 5:3); "they all left me in the lurch" (II Tim. 4:16).

The orthodox defender of the faith takes the position that the New Testament text has been delivered to him by God through Matthew, Mark, Luke, John, Paul and the other New Testament writers and that through the ages God's watchful protective oversight has been in operation. It is the belief that the New Testament text is not something which the believer must define for himself by skillful, intellectual insight alone. This has been done for him by God. He recognizes the special providence of God which has operated in and through the early Greek speaking church, and the fact that the Byzantine text from which the King James Version is derived, has the closest historical association with the churches to which the original autographs were transmitted.

The evangelical does not assume that the Byzantine text is synonymous with the autographs and that it is perfect, but he does insist that the Byzantine text came immediately out of the historical situation in which the autographs originated and that its relative approximation to the autographs is more likely than the Western texts coming into existence far removed from the places in which and to which the autographs were written.

There is good reason to believe that during the second and third centuries the original texts were preserved in a purer form within the region of Asia Minor and Antioch than in other localities. St. John wrote his Gospel, his Apocalypse and his three epistles in Ephesus and/or on the Isle of Patmos, just off the coast of Ephesus. St. Paul wrote many of his letters to places in Asia Minor including his epistles to the Galatians, Ephesians, and Colossians, and his personal letters to Timothy at Ephesus and Philemon at Colosse. He was residing in Asia Minor when he wrote his epistles to the Corinthians and it is quite likely that he addressed the book of Hebrews to dwellers in Asia Minor.

If we accept the scriptural attestation that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21) and that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16) it follows that all generations have had the benefit of infallible scriptural authority including the generations before the advent of the RSV and the NEB.

The providence of God has accorded the King James Version advantages and privileges which no other version shall ever have. Its literary beauty coming from the golden age of the English language is unsurpassed. Its majestic rhythm makes it the most easily memorized text. It is the version residing in the heart and memory of countless millions of Christians the world over.

It is recognized, however, that the King James Version does contain words and phrases which, in the light of present day understanding, do not adequately convey the intended biblical

(Continued on page 18)

A New Translation

(Continued from page 8)

lical text has been discovered. Biblical archaeology and comparative philology, religions and cultures contribute to this wealth of material. The rediscovery of the Old Testament world has revolutionized Old Testament study in the last quarter century.

Dr. Beegle illustrates this mass of information by a chapter in *God's Word Into English* entitled "New Meanings for Biblical Words." Studies in this area are constantly appearing in such periodicals as the *Journal of Biblical Literature* and the *Bulletin of the Evangelical Theological Society.*

For instance, in the April, 1961 issue of the *Bulletin,* Dr. R. Laird Harris of Covenant College and Seminary and president of the Evangelical Theological Society, argues that the Hebrew word *kaphar* and its cognates does not have the meaning of "cover" but should be translated to give the sense of atonement by paying a ransom.

In the third place, the English language since 1611 has changed more than many readers of the King James Version realize. Many Christians have unconsciously compartmentalized their Bible reading and whatever other reading they do.

Before the knowledge of the everyday Greek language of the time of our Lord was known in the modern world, the Greek of the New Testament, compared with classical Greek, was considered to be a special Greek, a biblical Greek. With the discovery through papyrus and other literary finds of Koine Greek, the New Testament was seen to be the common Greek of those days.

In almost every part of the original Scriptures the most common and most readily understood language at the time of writing is used. Since the Holy Spirit so governed and guided the writing of the original autographs, we should have the Scriptures in the common and most readily understood language of today.

Where but in the King James Bible or some other old English writing is there today anything like ". . . . only he who now letteth, will let . . . (II Thess. 2:7) or "Charity suffereth long . . ." (I Cor. 13:4) or "refresh my bowels in the Lord" (Philemon 20)? These samples can be multiplied over and over again.

More and more persons in the churches are saying that they do not understand what the Bible is saying. This is largely due to the archaic style and vocabulary of the King James English. The use of the Bible evangelically, the use of the Bible to reach the persons who have been exposed only to mid-twentieth century English is obviously even more difficult.

Would a revision of the King James Version be sufficient? A sufficient revision would constitute a new version, because textual emendations are too many, new information on the meaning of the text is too vast and, more important than any other reason, the change in common English between 1611 and the present is too great for a revision of the King James Version to be satisfactory.

C. H. Dodd informs us that the movement which resulted in the New English Bible at first intended only a further revision of the King James Version to take the place of the English Revised Version whose copyright was about to lapse. This original conception was changed when it was seen that a new translation was really called for by the present state of biblical knowledge.

"The delegates," says Dodd, "unanimously agreed, after discussion, to recommend that their respective churches should support the Scottish proposal for a new translation, as distinct from a revision of the Authorized Version."

To clarify the idea of a new evangelical translation, some observations might be valuable.

First, no translation of the Bible into the English language would be or could be completely new. The King James Version rested on the Geneva Bible and the works of Tyndale and Coverdale among others. Since 1611, a host of English translations have appeared. Each succeeding translation rests to some degree on those which precede. Our contention is that though none of these is as satisfactory for today's Christian ministries as the English reading evangelical world would like its translation to be, each one may contribute something to a more satisfactory translation.

Secondly, a new evangelical translation is not expected to produce any new doctrine or disprove any previously held major teaching of the Bible. No translation of the English Bible, either before or since the King James Version, has contributed a new doctrine or dethroned an old one.

However, a new translation should so present in the English language the truths stated in the original languages of the biblical text that the person who knows the commonly used English of our time would understand readily what was written.

In the third place, no new translation should be produced by novel methods of translation. Translations of the Bible from times of the Septuagint until now have varied between the slavishly literal, word for word, mechanical translation to free, explanatory, homiletic paraphrase or commentary. Any new evangelical translation to be universally received and used would of necessity be a careful representation of the original's literary style, structure and meaning in idiomatic English.

The new evangelical English Bible translation to fill the requirements of our times, should be:

1. A translation based on the most accurate text possible.

2. A translation with the most accurate understanding now available of the text.

This is the area of major evangelical criticism of the Revised Standard Version. The translators who produced the RSV doubtless felt that some of the Old Testament passages which have been interpreted as of prophetic Messianic import were simply remnants of a Near Eastern belief in divine kingship.

Evangelicals, not holding this assumption, generally deplore the translation which results from such a point of view. At the beginning of Genesis 2:5 and 7, the RSV has two temporal particles "when" and "then" where the King James and other versions have the simple conjunction "and."

Apparently the revisers felt that the author of Genesis 2 was giving an entirely different order of creation from Genesis 1. While their translation is grammatically permissible, it is not necessary. To evangelicals such a translation is not acceptable as accurate.

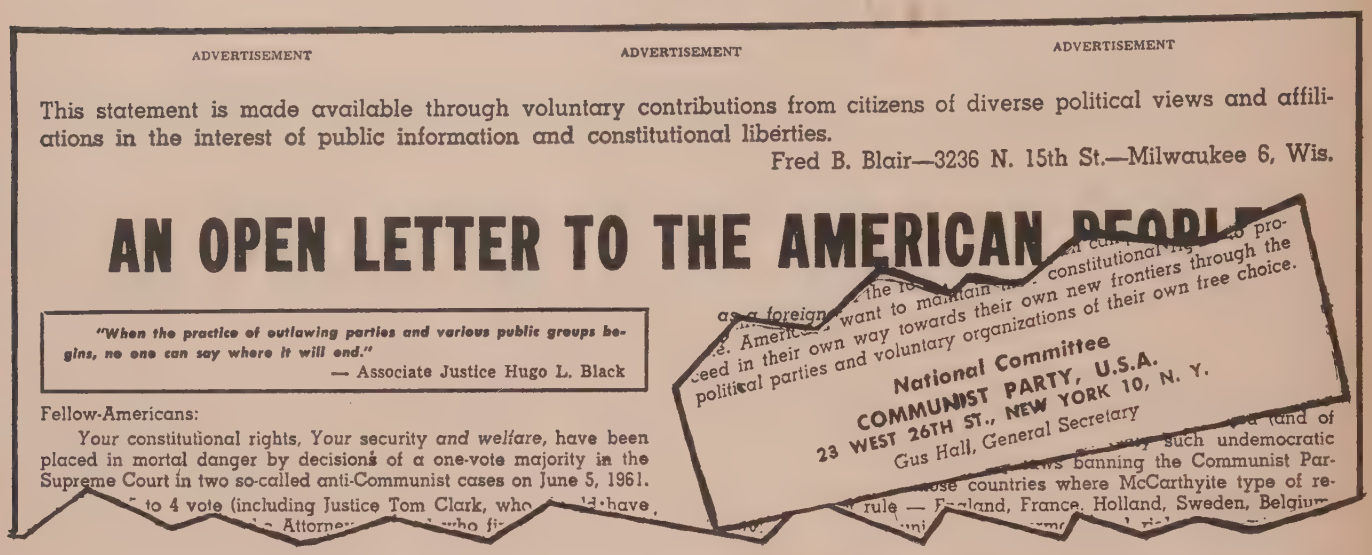
3. A 20th century pan-English translation. A pan-English translation may be impossible. One of the American criticisms of the New English Bible is its Anglicisms. Since the British use different coinage and measurements from Americans, no pan-English translation of coins and measurements seems possible. Nevertheless, the attempt should be made to produce a translation acceptable or at least understandable wherever the English language is used.

In this same vein, C. H. Dodd suggested: "Ideally, we aim at a 'timeless' English, avoiding equally, both archaisms and transient modernisms." This would be pan-English in a temporal sense, an addition to the geographical pan-English idea just mentioned.

A basic need for our time is such a translation which would give the Word of God as accurately and understandably and attractively as possible, a translation acceptable and useful to those who hold the Bible to be the verbally inspired Word of God.

WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR



ADVERTISEMENT ADVERTISEMENT ADVERTISEMENT

This statement is made available through voluntary contributions from citizens of diverse political views and affiliations in the interest of public information and constitutional liberties.

Fred B. Blair—3236 N. 15th St.—Milwaukee 6, Wis.

AN OPEN LETTER TO THE AMERICAN PEOPLE

"When the practice of outlawing parties and various public groups begins, no one can say where it will end."
— Associate Justice Hugo L. Black

Fellow-Americans:

Your constitutional rights, Your security *and welfare*, have been placed in mortal danger by decisions of a one-vote majority in the Supreme Court in two so-called anti-Communist cases on June 5, 1961.

... to 4 vote (including Justice Tom Clark, who ... have ... Attorney ... who fi...

... constitutional ... to pro-
... want to maintain ... constitutional rights through the
... seed in their own way towards their own new frontiers through the
political parties and voluntary organizations of their own free choice.

National Committee
COMMUNIST PARTY, U.S.A.
23 WEST 26TH ST., NEW YORK 10, N. Y.
Gus Hall, General Secretary

... such undemocratic
... laws banning the Communist Par-
... those countries where McCarthyite type of re-
... rule — England, France, Holland, Sweden, Belgium

Reds Deny They Are Threat To American Freedom

In Protest Ad To Supreme Court Decision

THERE IS NO internal threat of communism in the United States—so says Gus Hall, general secretary of the Communist party in the United States. This statement was carried in a large ad which appeared in various newspapers around the country.

The purpose of the ad was to protest the recent 5-4 decision of the Supreme Court which upheld the McCarran Act of 1950 and the Smith Act of 1940. Under these laws the Communist party in the United States is required to register as the agent of a foreign power and persons who are active Communists can be jailed on testimony that it was their intent to bring about the forcible overthrow of the government. These laws also provide for the classification of Red-front organizations by the Subversive Activities Board.

To support his claim that communism presents no internal threat to America Hall claims that they have been a part of the American scene for over a hundred years. He says that they supported Lincoln and the Union at the time of the Civil War through the old Socialist party. Presumably he will soon come up with a letter of endorsement for good behaviour from Whistler's grandmother.

The stark truth of the matter is that the Communist party in this country is alive and active. Furthermore, they intend to do something. And we have yet to hear that they have any other goals apart from the directives they get from Moscow.

It is obvious that the jail terms and the stiff fines that the law provides for those who are convicted of subversive activity are a strong penalty that one has to pay to be an active Communist in this country. Yet, a real peril exists and laws have been passed to protect us from a threat that we must reckon with. The immensity of the danger we face from this quarter can be seen readily from the evidence turned up by such groups as the House Un-American Activities Committee and the FBI.

We suspect that the Reds are screaming because they are hurt where they feel it the most. Therefore we would urge every American to write to President Kennedy, to the Attorney General and to your Congressional representatives to support measures which would curb the dangerous activities of the Communist party in the United States. We must be careful to preserve and protect the very freedoms which the Communists would use to destroy us. Remember that wherever the Communists have been victorious they have taken away the very freedoms which helped them to achieve their end.

School Aid Issue Postponed

PRESIDENT KENNEDY'S urgent school aid bill has apparently been defeated for this session of Congress. This apparently was not because of opposition to aid as such but rather because of the inability of the legislators to resolve the issue of aid to church schools. The decisive action in the matter was taken by Congressman James J. Delaney, a New York Democrat and Catholic, who cast the final vote against it because he felt that Catholics should not be "discriminated against."

Delaney reasoned that the Catholics who make up 70 per cent of his constituents would be paying a triple tax if the bill were passed—(1) they would pay local taxes as they now do, (2) they would pay for the support of parochial schools as they now do, and (3) they would be forced to pay for federal aid to education for which they would not be eligible.

The New York Congressman had insisted that aid to parochial schools be included in the regular aid to education bill instead of being limited to building

loans for church schools under the National Defense Education Act. This would make it a permanent measure instead of a temporary provision as under the Defense Education Act. He also felt that salary provision for parochial school teachers should be made so that church schools could compete for teachers with the public schools.

What this means is simply that the issue is not dead but will most likely come up again during the next session of Congress. Still to be faced is a long propaganda campaign during which the Catholic church will do its best to condition the average American to its point of view. Undoubtedly they hope that by then public opinion against parochial schools will have eroded to the point where its passage by Congress will be safely assured.

Missionaries Arrested in Congo

RUMOR AND confusion surrounded the first reports of the arrest of 50 missionaries in the rebel Oriental province. When the air cleared it was learned that these missionaries from the unevangelized Fields Mission Society had been placed under house arrest while holding their annual field conference at Banjuade. They had been held there by forces loyal to Antoine Gizenga, the Red-tinged political heir of Patrice Lumumba.

They had been charged with distributing anti-communist literature. This action while shocking is not surprising. Above all, it serves as a reminder of the depth of Red penetration in the Congo. The release of the missionaries was arranged after a meeting with the military commander of the Stanleyville rebel regime.

Mission Farm Seized in Bolivia

A MISSION owned farm in the Andean highlands of Bolivia was seized early in June by local political groups. Both the Oregon Yearly Meeting of Friends which owned the 1,000 acre farm and the US consulate in that country believe that Communist influence was directly responsible for the move.

None of the four missionary families who lived on the farm were molested though five men of the Friends mission were held at gun point for several hours by local "political leaders" of the Indian agricultural "sindicado." The missionary wives and children had fled to the mission headquarters at the capital in La Paz fifty miles away, a few days before upon learning of a plot to take the farm by force.

Large machinery such as tractors, combines and trucks and part of the grain harvest were removed successfully by the missionaries before the seizure. The only things that were left for them were potatoes which had just been dug and a few sheep. Among the things that were taken were thousands of dollars of equipment, a number of homes, school buildings, a library, electric plant and other improvements.

The mission had tried for months to secure a satisfactory agreement with the Bolivian government to allow them to continue the farm and the school but were unable to do so. Ironically, the government had encouraged the mission for a number of years to try this approach to the Indian problem.

Oregon Friends have worked in Bolivia for thirty years and now have more than 80 churches there as well as a number of grade schools. Their national church is composed of more than 3,000 believers from the Aymara tribes in the mountainous area surrounding the Bolivian capital. The missionaries report that there is now little government control outside the capital in La Paz and that lawlessness is common.

Outside observers fear that Bolivia might be the next country in Latin America to slip into Red hands. Events such as this would tend to confirm that fear.

Catholic Winery Held Taxable

A SUIT BY Christian Brothers of California to recover $489,000 in federal income taxes against their winery profits was rejected by a federal judge in Sacramento. It was ruled that the De La Salle Institute, which is operated by the Christian Brothers, was exempt from taxation as a church institution, but that the winery was a taxable adjunct of the school.

This Catholic order had claimed that the winery was a part of their institution at Napa, Calif., and that the produce was used to support their 14 schools in that area. The federal government, however, held that it was taxable and in 1958 sued the order for $489,000 in back taxes for the years of 1951, 1952 and 1955. The taxes were paid under protest and this suit was filed to recover that sum.

In the meantime the government has filed another suit for back taxes from the order which amounts to $1,351,000. No action has as yet been taken in this case and it is still pending.

In later developments it was learned that the Christian Brothers would appeal the rejection of their suit to recover the $489,000 in back taxes which they had paid under protest. This action was urged by the federal judge who gave the original ruling "to settle a question of law."

The litigation had arisen out of the 1950 federal tax code which eliminated some tax exemptions on businesses operated by religious and charitable organizations but declared free from taxation any "church, convention or association of churches." The Christian Brothers had contended that their order was an integral part of the Catholic church and that their teaching ministry was a part of the church's functions.

In his ruling the judge contended that the Christian Brothers did more than operate chapels and that though they were important to the order they were incidental to their main activities. He emphasized it by saying "A winery may have a chapel for the use of the workers there, nevertheless, a winery is a winery, not a church."

To solve the problem for the future the winery operations of the Christian Brothers were reorganized in 1957 and were incorporated as the Monte La Salle Vineyards, a tax-paying corporation owned by the brothers. They produce quality wines and brandy which are distributed nationally.

Participating in this court action with the federal government was the Protestants and Other Americans United for the Separation of Church and State, which filed a brief with the court in support of the government's position. Such organizations as POAU maintain the position that tax exemption of peripheral, church-related, profit-making institutions and church income from church-related business sources constitutes an unlawful subsidy in principle forbidden by the First Amendment of the Bill of Rights in the Constitution of the United States.

IF YOU DON'T DRINK

Pays $100 Weekly from First Day for Life

NO WAITING PERIODS • ONLY YOU

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is **your turn** to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Christian Leaders say—

DR. HYMAN APPELMAN, International Evangelist: *"God was gracious enough to use me to lead Arthur De Moss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainers' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."*

RONNIE AVALONE, noted dramatic tenor, recording artist: *"Having appeared with Art in evangelistic campaigns and knowing him as well as I do, it is with great pleasure and pride that I am permitted to add my vote of confidence not only in him, but in anything he is associated with. I heartily recommend the Gold Star Plan and the De Moss Associates."*

DR. ROBERT G. LEE, former Pastor, Bellevue Baptist Church, Memphis, Tenn., and three-time President Southern Baptist Convention: *"After looking over and reading what is said in the Gold Star Hospitalization Policy, I must say that it is the most unique and unusual and appealing policy I have ever heard of. For your part in making known to me this wonderful policy and the benefits thereof, I am, and shall be as long as I live, most grateful."*

GUARANTEE

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

Bank Reference: PEOPLES NATIONAL BANK

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.

VALLEY FORGE, PENNA.
AND AFFILIATES

"Special Protection for Special People"

THIS IS THE NEW LOW-COST HOSPITALIZATION PROTECTION YOU ARE ENTITLED TO

Readers of UNITED EVANGELICAL ACTION

I CANCEL • NO AGE LIMIT • NO SALESMEN

For Proof of Service and Reliability, Read these Letters:

Mrs. Freda B. Delger, Great Falls, Montana: *"Just a line thanking you for the check. I am really satisfied. May God bless you and the Company."*

Mrs. Jeanne L. Tunheim, Chehalis, Washington: *"I just want you to know how very much I appreciate your promptness in handling my claim. Inasmuch as I do not have any other form of health insurance, your check came in mighty handy. While I sincerely hope I won't have to call upon you for help again, it is a wonderful feeling to know you are there. Again, my thanks for your coverage and promptness."*

Rev. Hugh Thompson, Buffalo, New York—*"We do appreciate greatly your service to us during our recent illness. The claim was taken care of so efficiently and quickly that we were able to take care of everything. It is very gratifying to be a member of an insurance company with Christian standards."*

Mr. Charles Summit, McKeesport, Pennsylvania—*"I sure was very happy and thankful for the way you handled my claim and for the check you mailed me. It was a blessing and will come in very nicely to help us out."*

Maude L. Armstrong, Los Angeles, California—*"The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."*

Mr. William H. MacLaren, Portland, Oregon—*"Thank you for your prompt and courteous handling of my claim. We take out insurance hoping we may never have to use it—it is comforting, when necessity arises to know it is in good hands."*

Check These Remarkable Features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operated hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery.
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays whether you are in hospital for only a day or two, or for many weeks, months or even years!
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

ADDITIONAL BENEFITS

Pays $2,000 cash for accidental death.

Pays $2,000 cash for loss of one hand, one foot, sight of one eye.

Pays $6,000 cash for loss of both eyes, or both hands, or both feet.

RUSH COUPON NOW!
TO ASSURE YOUR PROTECTION

APPLICATION FOR 843-0961

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

GEN. APP. 1010-4

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	$4.	$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):

GUARANTEE TRUST LIFE INSURANCE COMPANY
Chicago, Illinois

WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA.
King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES, INC. VALLEY FORGE PENNA.

HERE'S ALL YOU DO:

1. Fill out application at right.
2. Enclose in an envelope with your first payment.
3. Mail to DeMoss Associates, Inc. Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

Bookviews

Arnold D. Ehlert, Book Editor

William Sanford LaSor has added the New Testament counterpart to his *Great Personalities of the Old Testament,* published a year or two ago. The new book, like the other, develops the historical and cultural background and seeks to present the characters in the light of their relationships and spiritual experiences. Their place in the great witness of the gospel is brought out repeatedly. Revell is the publisher (192 pp., $3.00).

Comtinuing interest in the Old Testament is attested by the appearance of two books: *Preaching on the Books of the Old Testament,* by Dwight E. Stevenson (xi, 267 pp., Harper, $3.95); and *The Gospel in the Old Testament,* by Don Brandeis (188 pp., Baker Book House, $3.95). The former is a sequel to the author's *Preaching on the Books of the New Testament,* published in 1956. In the present volume each book of the Old Testament is examined from the viewpoint of preaching. Background, themes, and outlines are presented, and suggestions offered for the thematic handling of the major sections. The preacher is encouraged to preach through a book, as a series.

Various interpretational approaches are presented. Thus one has liberty to develop his material according to his own convictions and understanding. Anyone interested in dedications will want to consult that feature of Brandeis' book. This fills a whole page! The material is not too well organized, and there are some parts of the book that do not seem to be pertinent to the title.

On the practical side we have *You Can Win Souls, by C. E. Autrey* (160 *pp., Broadman Press,* $2.75). "I just needed someone to drag me out," is the opening sentence and reflects the attitude and testimony of many who are waiting for the witness who never comes. Many problems are discussed and helpful suggestions offered. Knowledge is needed, but is no good without enthusiasm. This book provides both.

Pertinent to a renewed emphasis on patriotism are *Makers of Religious Freedom in the Seventeenth Century,* by Marcus L. Loane (240 pp., Eerdmans, $4.00); and *The 34 Presidents of the United States—Men of Faith,* by Bliss Isely (290 pp., Wilde, $4.50). Loane's book deals with four "freedom fighters" of their own age against ecclesiastical domination: Alexander Henderson, Samuel Rutherford, John Bunyan, and Richard Baxter. This is good reading in the light of present trends toward consolidation of power in the church. The second book is a revised edition of his former work to bring it up to date to include President Kennedy. It makes a useful manual for reference with a good deal of quotable material. A portrait accompanies each essay.

The Inextinguishable Blaze, by A. Skevington Wood (256 pp., Eerdmans, $3.75) recounts the thrilling story of the revival movements of the eighteenth century. It is volume 6 of a series, *The Advance of Christianity Through the Centuries,* edited by E. F. Bruce. Wales, England, Scotland, and the United States are brought into purview here. It is an analytical as well as a historical study, and there is a good bibliography. The author is a Methodist minister in York, England.

Religious and Sociological Trends

The Religious Factor; a Sociological Study of Religion's Impact on Politics, Economics, and Family Life by Gerhard Lenski. xvi, 381 pp. Doubleday. $5.95. *Reviewed by Dr. Lamberta Voget, professor of Sociology, Wheaton (Ill.) College.*

For the sociologically oriented reader this careful report documents a number of trends in the relationship between religious identification and selected secular areas of social behavior. Dr. Lenski made use of current research techniques in conducting a sample survey in Detroit in connection with the Detroit Area Study, Department of Sociology, University of Michigan.

He divided his respondents into four categories according to whether they were white Protestants, Catholics, Jews, or Negro Protestants. For purposes of the research they were further identified by doctrinal orthodoxy and devotionalism. From the data collected in the survey he attempted to test several pioneer hypotheses of the relationship between religion and society, particularly that of Max Weber (*The Protestant Ethic and the Spirit of Capitalism*), as to their applicability in modern, urban America.

All human experience has social dimensions. Religious groups consist of people who participate in friendship networks, make political decisions, carry on economic activities, live in families, educate their children, react to scientific discoveries, and move up or down the social ladder.

Evidence presented by Dr. Lenski has led him to conclude "that, contrary to the expectations of the nineteenth-century positivists, religious organizations remain vigorous and influential in contemporary American society" (page 288). He foresees, in fact, an increasing vitality in socio-religious groups, which he believes are becoming basic status groups in our pluralistic society.

Inadequate Guide to Counseling

The Minister As Marriage Counselor by Charles William Stewart. 223 pp. Abingdon Press. $4.00. *Reviewed by Dr. Dwight H. Small, pastor of Peninsula Covenant Church, Redwood City, Calif.*

This source book by the professor of psychology and religion at Iliff School of Theology has ample references to contemporary studies in the field of marriage counseling. The approach is neither counselor-centered nor client-centered, but relationship-centered, seeking to deal exclusively with understanding proper roles in marriage. The individual is helped to insights which enable him to creatively resolve problem relationships.

The counseling centers around problems rather than personalities. It is largely non-directive. The minister is cautioned against the tendency to judge or reassure rather than assist individuals to understand their role-images and true roles. He is recognized as a value-bearer dealing with ethical problems, but is advised not to let his theology intrude.

There is only a vague suggestion of the value of "a religious way of life," and no specific biblical goals are introduced. The basic premise almost suggests that the minister would be a better counselor with fewer wrong tendencies if he were counselor but not minister! There is no recognition of Christian solutions being part of a revelation to be communicated. There are only values to be discovered. The minister is not to "play God," yet it is left ambiguous as to whether he is a communicating agent for God in any vital sense. Guidance is de-emphasized.

There are some good insights with reference to estrangement, divorce and family counseling, but no area is adequately treated and the minister would profit far more by investing in a strictly secular book of worth such as *Readings in Marriage Counseling* by Clark E. Vincent and *Toward a Successful Marriage* by James A. Peterson.

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q. Mr. Noble, has slave labor in the Soviet Union come to an end or is it still going strong?

No. Communism has not changed. The slave labor system is still in full operation and slave labor will have to continue if the system is to work. According to the best available figures there are about 28 million people imprisoned in Russia. The bulk of these are Soviet citizens and the rest are from the so-called neutral nations and even some from the free world. In that last group there are some 5,000 Americans.

Obviously, this is different from what you hear from tourists who have been given a "red carpet" of Russia and say that "things are different now." My information was gotten by personal experience during the nine and a half years I was prisoner of the Reds. Since Red prisoners are frequently shipped from camp to camp it is possible to get a good picture of conditions as they actually are. In addition to all this I met a few prisoners in our camp who were actually employed in the statistical office of the Kremlin until the time when they had fallen from grace and were thrown in prison.

Q: Mr. Arnold, what do Communists mean when they talk about the "vanguard of the proletariat"?

This is one of their cardinal doctrines which means simply that Communists must take the leadership of the working class. Already in 1848 Marx and Engels held that the Communists had the key to leadership in the working classes. Therefore they felt that they would unite the workers to overthrow the bourgeois (employers) supremacy and achieve a victory of political power for the proletarian movement.

Because of this basic concept the Communists around the world are trying to develop a class consciousness among union members, youth, Negroes, minority groups and even church members. They don't do this openly, but always conceal their identity as they usurp positions of leadership in these groups. Because of their deceitfulness their approach is immoral and anti-Christian. This is always true of Satan's methods.

Faith and Order

(Continued from page 7)

too many ecumenical theologians are given to discursive and sophistical reasoning; (4) there is a disconcerting lack of known evangelical theologians employed in the explanatory studies.

Evangelicals are dubious about the treatment which has been accorded the Commission on Faith and Order since Amsterdam and the change of status which it is now undergoing. Faith and Order has been "the last, best hope" of evangelicals, within and without the Council, for an ecumenicity that would preserve and perpetuate the apostolic mission and witness of the Christian Church. This body has been the theological balance wheel of the ecumenical movement from its beginning. It has seemed to have a reverent regard for the inspiration and authority of the Holy Scriptures and a desire to put the Word of God above all human thought and consideration. Beginning at Evanston its primacy among the commissions has been lost. Its purpose is now being redefined, the requirements for membership are being changed and the means by which it seeks to attain its goals are being severely limited. Is the Commission to be reduced to the status of a mere tool in the hands of the Central Committee and the Division of Studies to achieve certain ecumenical ends?

"Ecumenical action" is now one of the major functions of Faith and Order. In this area of service it is engaged in conversations with church leaders in various regions where churches are in the process of being merged into one large "ecumenical church." Efforts are being made to discover a synthesis or "least common denominator" of faith and order which will spur the ecumenical designs of the Council in these regions. Is this to be the future of Faith and Order? It could be very useful to Council leaders in such a capacity. It might also "free" the Study Division and the schools of Ecumenical Studies of any hindrance to the development of the new "ecumenical theology." But such a strategy would write *finis* to the original constitutional purpose of Faith and Order.

Evangelicals are facing with increasing trepidation the question: Will theological trends within the Council inevitably produce in the name of ecumenicity a new form of Christianity completely foreign to the apostolic pattern revealed in the Holy Scriptures? If Christianity cannot be truly Christian, it cannot be Christianity.

Next month: Missions & Evangelism

Mission To the HEAD-HUNTERS

By FRANK & MARIE DROWN

An inspiring story of two dedicated missionaries in the Ecuadorian jungle. "One of the best missionary stories in the world." — CLARENCE W. HALL. *16 pages of startling jungle photographs.* $3.95

Harper's famous jungle missionary classics

The Savage My Kinsman

By ELISABETH ELLIOT. Mrs. Elliot reports on her life among the Auca killers of her missionary husband. *123 photographs by Cornell Capa.* $5.95

The Dayuma Story
Life Under Auca Spears

By ETHEL EMILY WALLIS. The first Christian member of the Auca tribe tells her startling story. *16 pages of photographs.* $3.95

Jungle Pilot
The Life and Witness of Nate Saint

By RUSSELL T. HITT. "An example of absolute dedication to a cause fully believed in."—*Kansas City Star. Illustrated with photographs.* $3.75

Shadow of the Almighty
The Life and Testament of Jim Elliot

By ELISABETH ELLIOT. With the Jim Elliot "spiritual classic" journals. *Illustrated with photographs.* $3.95

Through Gates of Splendor

By ELISABETH ELLIOT. The first great account of the five missionary martyrs in Ecuador. *With the Cornell Capa photographs.* $3.95

At your bookseller

HARPER & BROTHERS, N. Y. 16

'Return the Bible to the Heart of the Nation' Ready for Launching

To FIND WAYS to call attention to the place of the Bible in our national life a special study conference on this matter was held early this year in Washington, D. C. Out of it has come NAE's fourfold program which presents a well-balanced and effective emphasis.

Bible Reading

Roy Rogers and Dale Evans, who themselves have found so much help for their home from the Bible, will serve as co-chairmen of the Bible reading phase of the program. There are four different areas of interest:

1. "Read It Through in '62." Here is a plan to get hundreds of thousands of people to read the Bible through in 1962. Materials are available—covenant cards, a reading schedule and check list, poster, reminder book marks, recognition certificates. 'Sign-up Sunday" is on Universal Bible Sunday—December 10, 1961—and the reading begins on January 1.

Many denominational publishing and supply houses are handling the materials for this program in cooperation with NAE. Pastors are asked to check with their denominational supply houses for order forms and sample packets. If they are not available from that source, then write to the nearest NAE office. Sample packets are $1.00.

2. "Help Someone Else Read It Through in '62." The American Bible Society can supply Scriptures at cost in over 100 languages for the foreign language groups in America's communities. Churches can perform a valuable ministry by placing Bibles in these homes. Write directly to ABS, 450 Park Ave., New York 22, N. Y., and ask about Scriptures in the languages you need.

3. "Nationwide Reading of the Christmas Story." Families all over the nation are urged to join the Roy Rogers' family in this meaningful observance which is being sponsored for the third year by the American Bible Society.

4. Public Bible reading. NAE can furnish to ministerial fellowships and associations suggestions on setting up a public reading of the Scriptures. The New Testament can be read in five days by reading six hours a day. This project can have a great community impact.

Bible Preaching

Strong Bible preaching will be emphasized throughout the program. A sermon competition called "The Bible in National Life Sermon Awards" will be sponsored by NAE on Universal Bible Sunday (December 10, 1961). Outstanding awards will be made for the three best sermons preached that day on the general theme, "The Place of the Bible in the Life of the Nation." The awards are open to any pastor or military chaplain.

First place award will be a two-week expense-paid trip to the Holy Land—valued at $1,000—given by Crusader's Bible Studies of Oklahoma City, Okla. Second place award will be 200 volumes of books for the minister's library. This award is valued at about $750 and is being given by ten publishers—Baker Book House, Broadman Press, Concordia Publishing House, Wm. B. Eerdmans Publishing Co., Harper and Brothers, Kregel Publications, Moody Press, Oxford University Press, Fleming H. Revell Co., and Zondervan Publishing House.

Third place award is a Christian Faith Audio Library valued at $350 and given by the Audio Bible Society of America, Williamsport, Pa.

Complete rules for the competition can be obtained by writing to any of the NAE offices.

Bible Study

The third emphasis—that of Bible study—will be an attempt to get people personally involved with the Word of God in a regular systematic study. Churches are urged to have an "in-depth" study of the Bible at least once a week.

If materials are desired, NAE has prepared an extensive bibliography which may be obtained by sending a request to any of the offices.

Bible Distribution

Two organizations — the World Home Bible League and the American Bible Society—are offering copies of the Scriptures for distribution.

Full information on this and all the other phases of the program is available in pamphlet form by writing to the NAE office nearest you.

Let's Revise the King James

(Continued from page 10)

meaning. For instance the word "suffer" in Matt. 19:14 actually means "permit" or "allow," and the word "hinder" in I Thess. 4:15 means "precede," etc.

The purpose of the revised King James Version is to employ words and phrases which are more familiar to us at the relatively few places where these difficulties occur, and at the same time, leave the text intact with its accurate theological transmission of the Greek and Hebrew texts, its beauty of language and its tone of reverence. It is our belief that the proposed revision will make the King James Bible our definitive text for many years to come. In conclusion seven reasons are listed below as to why we should revise and preserve the King James Version:

1. It is the most intimately associated version to the texts and historical setting which the autographs originated.

2. It is an accurate translation (not interpretation) of the biblical texts in which words added for clarification are clearly italicized. By changing a few words and phrases, most objections to the King James Version will have been eliminated.

3. It represents the work of men who did not question supernatural biblical truth and who lived in an age when sophisticated naturalistic, "brain washing" in the area of theology had not yet developed, and thus it is the bulwark and a retaining wall against philosophical interposition which has invaded the realm of Bible translation.

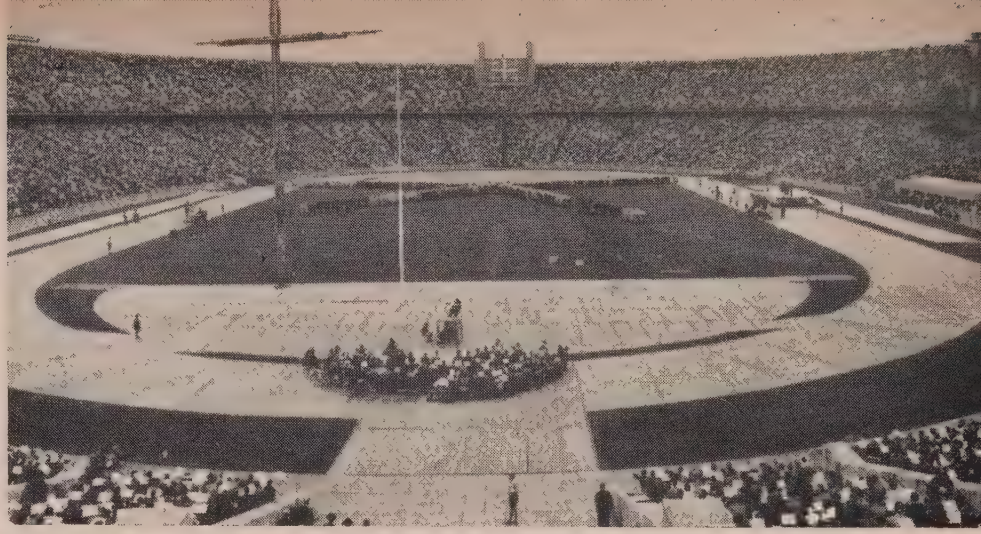
4. It is the version which is parallel to and compatible with 95 per cent of all the commentaries, Bible dictionaries, Bible encyclopedias, concordances and the many other Bible reference works.

5. It is the version which, over a period of 350 years, has become the cohesive force among the English speaking churches the world over and thus is the now common denominator for both the pulpit and the pew.

6. It contains the most beautiful form of English the world has ever known and thus lends itself to memorization.

7. It is the most desirable form for this age of secularism and materialism because the church needs a Bible with a textual tone and terminology which sets it apart from the secular language. Who is to say that the popular use of the King James Version of the Bible for 350 years is not providential evidence of God's protective oversight?

80,000 Attend Kirchentag in West Berlin



More than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church Day Congress. The estimated 5,000 from the East zone defied Communist threats of violence to attend. (Religious News Service Photo)

MORE THAN 80,000 German Protestants from all parts of the country attended the giant closing rally of the tenth biennial Kirchentag—or Church Day Congress. Several thousand of them had come from East Berlin and East Germany in defiance of Communist warnings not to attend. This event held in the huge Olympic Stadium of West Berlin was begun with the peal of church bells and sound of 3,000 trumpets playing the theme song, "Christ Is Risen."

The German Kirchentag is a part of a laymen's movement in Germany to restore the church to a place of greater influence in the lives of its members. As the movement has grown it has been the object of increasing Communist hostility. This year's Kirchentag was under attack from the East German government which hindered its citizens from attending and refused to allow the running of extra trains for the event. Radio Moscow and other Red propaganda agencies held that it was held for political rather than religious reasons.

Because of Red opposition no official service could be held in the East Zone though a special children's service in the famed St. Mary's Church was packed out. Dr. Kurt Scharf, the chairman of the event, told the group that "they must return home to your families, jobs and neighbors and practice your faith in every day. This includes meeting our enemies with love and a readiness to suffer for our faith, helping the affiliated against violence and threats."

Greetings to the rally were brought by a West German laywoman and an East Zone layman who said that even his part of the country there was "freedom for love, forgiveness and faith," and urged Christians to remain "at the place God put them and serve and pray for one another in love."

Among those highly critical of the Kirchentag was Dr. Martin Niemoeller who said that the event added to East-West tensions. At the time of the Kirchentag he was on a Red-sponsored tour of the Soviet zone. He is also an outspoken opponent of nuclear weapons and has frequently issued statements embarrassing to West German church leaders.

Evangelical Newsfront

Must Stand Firm in Far East

THE LIVES of missionaries and other American personnel in Formosa would be in danger if the United States would recognize Red China, a mission executive said recently.

"America is now loved and respected as an old friend of China," said Ellsworth Culver, executive vice president of World Vision, Inc., "but the Chinese would consider our recognition of the People's Republic of China as an act of utmost treachery. It is conceivable that such action on our part would result in riots and bloodshed on Formosa." He cited the instance of two years ago when a small disagreement between the U. S. and the Chiang government touched off the Taipeh riots.

Concerning the situation in the Philippines, Culver said that there is the possibility of a military coup similar to the recent one in Korea if the government there is unable to sweep out the vast corruption that exists there. "The Reds are moving in," he said. "In Davao, an ex-Communist who became a Christian had to leave town because his life was threatened by former comrades. A Christian and Missionary Alliance missionary in the same town was also threatened by the Communists."

Culver who was formerly with Orient Crusades served as a missionary in both the Philippines and Formosa for eight years.

Dispute in Angola

THE FEARFUL RESULTS of the fighting in Angola could readily be determined by the grim figures on the rising casualty lists, but the underlying reasons as to what caused it were still highly disputed last month. Early reports from missionaries told of savage reprisals by Portuguese soldiers and settlers against Africans who had dared to revolt against them.

According to the best estimates there were at least 100,000 refugees from the terror stricken country who had fled either to the neighboring Congo or out of their villages into the jungle. Several thousand whites and about 20,000 Africans were massacred and villages, schools and mission stations were leveled. British Baptist missionaries said that it appeared as if the Portuguese government was striving to destroy all educated African leadership that might oppose it. The same charges were also echoed by Methodist missionaries.

Portuguese action to these charges was a swift and emphatic denial of them. Through an American public relations firm they maintained that they had only taken such action as was necessary to restore peace and order to their largest African territory. The Portuguese authorities said that the restriction placed on missionary work applied as much to Catholics as to Protestants and that it was needed for their missionaries' protection.

What was not adequately explained was the sudden arrest of a British Baptist missionary, Dr. Cecil Scott, and an American Methodist worker, Rev. Raymond Noah of Palco, Tenn. Word of the American missionary's arrest by the secret police was received in a letter smuggled out of Angola which told of his plight. The charge placed against the two was that they had urged African students studying in Portugal to leave that country because they "risked persecution."

Low Hopes for Algerian Solution

THERE CAN BE ALMOST no hope for a permanent solution to the Algerian problem as long as greed is the motivating factor. That's the opinion of Dr. Brian Tatford, a Brethren missionary from England, who has studied in France and is now engaged in mission work there.

"Too many parties have a vested interest in their own particular solution," he said. "The generals want a large enough army for protection, the French settlers have their property and farms and the French government has

Where to Find

PAGE	
21	Denominations
23	Education
21	Evangelism
20	Missions
23	News in Brief
19	World Wide
22	Sunday School

Action CLASSIFIED

Advertisements under this heading ten cents per word, digit or initial, Minimum charge $2.

PORTABLE ORGANS, light weight, easily carried. Nice for homes, missions, churches, schools, $195.00. U. S. Organ Co., Box 2091, Salem, Oregon.

UNUSUAL OPPORTUNITIES for service to all denominations and above average commission income offered to executive-type men, ministerial background. Sunday school or church work helpful. Full or part time. Write Crusaders Bible Studies, Dept. H, 4848 N. W. 10th Street, Oklahoma City, Okla.

PASTOR'S LIBRARIES WANTED! Send List today. Looking for an out-of-print book? Write: KREGEL'S BOOK STORE, Dept. EA, Grand Rapids, Michigan.

LARGE LOTS FOR CHRISTIANS. $250 down, low payments. Level, oil road, near Ft. Collins, Colorado. Rev. H. Hoffmann, Beaver City, Nebraska.

FOR PARENTS: "8 Mistakes Parents Make." Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1809 Pleasant Hill, Ohio.

New Book, CARTOONS FOR YOUTH by ROY WOLFE, noted Christian cartoonist. 72 pages, Scripture Cartoons. Recommended for Young People, Pastors, Youth Workers. $1.00 postpaid. Roy Wolfe, BOX 2562, SEPULVEDA, CALIFORNIA. FREE BROCHURE, Absentee cards, Stationery, Meeting Posters for YOUTH WORK.

GIFTS
FOR ALL OCCASIONS

Whatever the occasion or need—for a more *meaningful* choice, visit your local Christian bookstore *first!*

CHRISTIAN BOOKSELLERS ASSOCIATION, INC.
5609 West Chicago Avenue, Chicago 51, Ill.

National
WORLD'S LARGEST RELIGIOUS GOODS DEPARTMENT STORE
for Clergy, Choir and Church

WE REPRESENT EIGHT OF THE WORLD'S LARGEST MANUFACTURERS OF ALTAR APPOINTMENTS AND COMMUNION WARE

National • Sudbury
International Silver
Gorham Silver
Rostand Brass
Revell-Ware
Kensington
St. Louis Silversmiths

CHURCH FURNITURE AND PEWS
•
PARAMENTS
Ready Made
Custom Made
Do-it-yourself

National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

CHRISTIAN FILM CATALOG OF THE YEAR

GET YOUR FREE COPY NOW! Beautifully illustrated; pictures and lists soul-moving films by GOSPEL - FAMILY - CONCORDIA - BIOLA - Others. Try "GREAT DISCOVERY" with Colleen Townsend Evans, 80 minutes, Reduced Rental $17.50 — Hundreds more!
Write today for Big New 1960-61 Film Catalog.
CENTURY GOSPEL FILM LIBRARY
Souderton, Pennsylvania
Dept. 00 Tel.: PArkway 3-3669

16TH NATIONAL SUNDAY SCHOOL CONVENTION

FOR TIMES LIKE THESE . . . SUNDAY SCHOOL

Please send information to:

Name _____

Address _____

City _____ Zone ____ State _____

Mail today to NSSA, 175 North Franklin, Chicago 6, Illinois.

Three unforgettable days of inspiration and instruction.

its dream of a super-Sahara which would provide France with oil."

The shouts of patriotism don't ring true, says Tatford, when so many of the settlers have never seen the land to which they profess devotion. "The slogans are not so much patriotism to France, but a cry for the maintenance of the status quo of their own privileged position."

He sees the battle in Algeria as a three-cornered one between the "haves" and the "have nots" while the average Frenchman "looks on with increasing horror." Deep feelings have been aroused by seven years of fighting and any kind of truly agreeable settlement will be hard to translate into reality," he said.

missions

Church Stoned in Israel

Two AMERICAN missionaries from the Church of Christ reported that their small stone church in the Greek sector of Jerusalem was recently stoned while services were held there. No injuries were sustained by those inside though all the windows were broken. Since then services have been moved to a private home.

Orthodox Jewish fanatics were blamed for the incident though Israeli authorities said that the church group had invited trouble by preaching the necessity of conversion from Judaism. Specific promises of police protection were not given until the American consul intervened and the incident attracted worldwide attention.

The two missionaries, Ralph T. Henley of Chattanooga and Ernest O. Stewart of Detroit, led a small congregation which never exceeded 34 people. The only two other Churches of Christ in Israel minister to 150 Arabs in Eilabaun and 45 Arabs in Nazareth. In Jerusalem they held an "open house" where they met with inquirers and showed films on Old and New Testament themes with commentary in English and Hebrew. Jewish critics said they were used to "lure" prospective converts. A charge that they used candy to entice children to special meetings was also denied by the missionaries.

A Jewish religious leader in the interfaith movement echoed the charge that the two missionaries were engaged in "aggressive proselytizing activities." He stated that the incident had not been noted widely in Israel until it was picked up by the news services.

In America, however, unexpected support for the missionaries came from Rabbi Arthur Gilbert of the Anti-Defamation League who said, "Granted this church has missionary aspirations, I am sure you will agree with me that the stoning of a church is reprehensible and I certainly trust that important officials in Israel will condemn this outrage."

Formosa Gets Christian Station

IN AN UNPRECEDENTED move the Free Chinese government of Formosa recently granted permission for a national radio group to lease a full time radio transmitter. It will go on the air this fall with 18 hours of Christian broadcasting and six hours of short-wave time daily beamed to the Chinese mainland.

The government will build and service the transmitter after the religious group buys the land. The development was brought about because of the outstanding work that the group, Chinese Christian Radio, Inc., has done in supplying programs for government and commercial radio stations in Formosa. All Christian missions on the island have been invited to supply programs for the station.

Helping to raise funds for the project in this country is Dr. T. Myron Webb of the Bible Fellowship Hour of California.

Success in Nepal

THE MOST WIDELY based united Protestant mission effort in the world is at work in Nepal where the United Mission coordinates the work of some 76 missionaries who represent a dozen denominational groups and ten countries. This mission is engaged in six major projects which reach over 100,000 people in that country.

Mission work in that country was begun in 1954 after missionary doctors went along with a scientific group. Their ministry was so appreciated that they were permitted to return and begin work there. Now they also do educational and village development work as well as the medical. This nation is just breaking out of its medieval customs and developing rapidly with the help of US funds and technicians.

denominations

Two Synods Seek to Merge

A NEW APPROACH to the problem of denominational mergers is being tried in Kentucky where a synod from the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church in the U. S. A. have voted to take steps towards forming a federated synod. If the plan goes into effect it would result in the first federated synod in the nation. It would be a denominational merger on a state level of two groups that have not been able to get together on a national level.

Under the plan proposed churches and presbyteries and synods would retain their connection with their denomination to which they now belong. They would meet separately to deal with the problems of each group and meet once a year as a federated synod. The federation proposal was drawn up by a committee from both groups. Currently the two denominations cooperate in matters of Christian education, support of a seminary, youth work, men's programs and a guidance center.

evangelism

Graham Draws 300,000 in St. Paul

FINAL ATTENDANCE at Billy Graham's midsummer crusade in St. Paul topped 300,000, thereby making it the largest eight day crusade he has ever conducted. The total number of decisions for Christ during the meetings was 6,678. The final meeting of the event

PRAY NOW FOR PTL IN PERU...

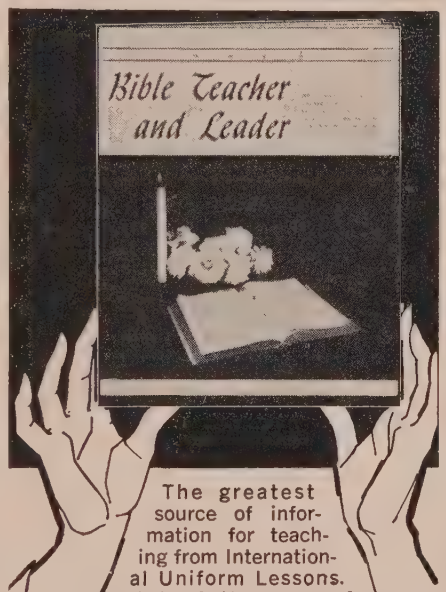
The Pocket Testament League campaign to distribute millions of Gospels to South Americans is under way. PTL teams, equipped with 3 sound trucks, have moved into Peru for a country-wide campaign of evangelization and Scripture distribution. The Pastors, laymen and missionaries of the 1,076 churches of the Evangelical Confederation of Peru are actively and enthusiastically cooperating. South American Christians are bravely meeting the challenges of this revolutionary age. Only a deep, abiding faith and trust in Christ will sustain them. Pray earnestly—pray daily—give sacrificially. At least 5 million Gospels will be required for the South America continent-wide campaign.

Write today for illustrated folder, **"South America Faces Destiny Years."**

Alfred A. Kunz, International Director

POCKET TESTAMENT LEAGUE, Inc.

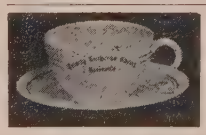
49 Honeck Street, Englewood, New Jersey



The greatest source of information for teaching from International Uniform Lessons. Eight full pages of helpful material on each lesson. 3½ x 11", printed 2-colors. 50¢ per quarter.

SEND FOR FREE SAMPLE

STANDARD PUBLISHING, Cincinnati 31, Ohio UEA 961



MONOGRAM DINNERWARE

For use by churches societies, and others

Price List on Request

H. LEONARD & SONS

38 Fulton St. West Grand Rapids 2, Mich.

CHURCH women, Granges, P.T.A's, Auxiliaries, Organizations needing money. Sell nylon handbags, rugs, hosiery, greeting cards, perfume, vitamins, candy and other items. Write for free catalog. Write to S. J. Phillips, Box 18, Shermans Dale, Pa.

FOLDING BANQUET TABLES $12.95

WRITE FOR PRICES AND SPECIFICATIONS . . . . .

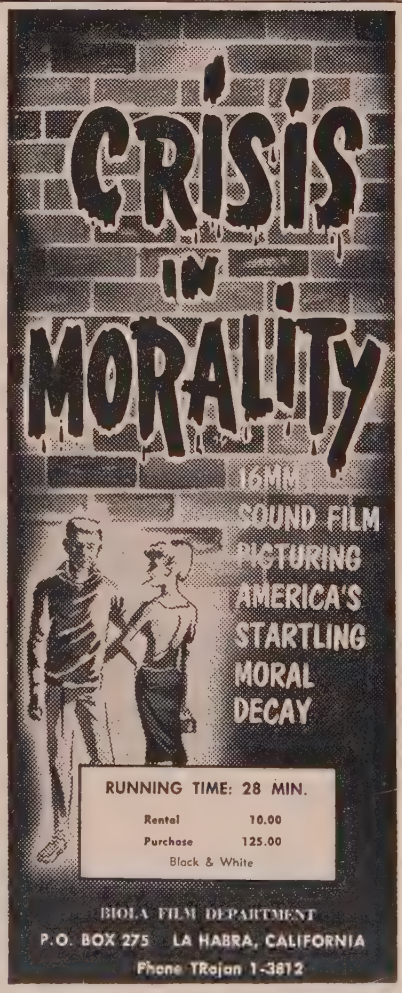
LARSON, 59 Hazeltine Ave., Jamestown, N.Y.

EDUCATIONAL TRIANGLES

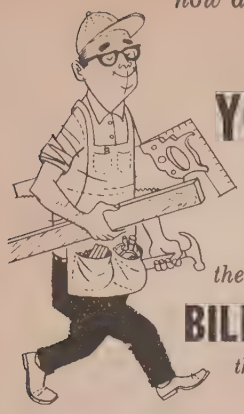
	Cardboard	Linoleum
States and Capitals-learning border states and capitals	$1.60	$3.75
Books of the Bible—learning order of books	$1.60	$3.75
Bible Contemporaries—learning Bible history	$1.00	$2.00
Music 1, 2, & 3—3 games —learning music symbols	$1.00	$2.00 each
Multiplication Tables a, b, & C—3 games	$1.00	$2.00 each
Subtraction Tables	$1.00	$2.00
Addition Tables	$1.00	$2.00

Why take valuable teacher's time on drill work when the same thing can be learned while you are having a good time playing Educational Triangles?

QUAKER VALLEY INDUSTRIES, INC.
Hay Springs, Nebr.



now at your bookstore



DO IT YOURSELF In Devotions

the book described by

BILLY GRAHAM

that "should do more to stimulate interest and understanding of the Scriptures than any."

75¢ *at your bookstore*

Ideal for Individuals, Sunday Schools and Church Study Groups.

Published by

THE WALFRED COMPANY

1634 Spruce Street, Philadelphia 3, Pa.

"THE CONVENT HORROR"

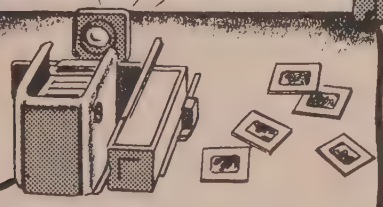
Story of Barbara Ubryk

One of the saddest narratives on Convent Life ever written. No book like this in print! In "The Convent Horror" terrible facts taken from Official Records, reveal how beautiful Barbara Ubryk was locked in a small Nunnery Basement Dungeon twenty-one years. The most terrible revelations ever recorded! Protestants awake! Order your copy of this amazing book today. Postpaid only $1.35. Edition limited.

GOSPEL BOOKS, Dept. UA-9H, Rowan, Iowa

AMERICAN SUNDAY-SCHOOL UNION

Presents . . .



A special missionary program for your Church, Sunday School or missionary Society to acquaint you with the spiritual needs of rural America . . . FIRST IN A SERIES

"NEW HOPE IN THE CUMBERLANDS"

Schedule this colored slide story now.

AMERICAN SUNDAY-SCHOOL UNION

Dept. of Missions

1816 Chestnut Street, Phila. 3, Pa.

PLEASE SEND FURTHER INFORMATION TO

_____

Name of Church or organization

NAME_____

ADDRESS_____

_____

FOR THOSE WHO HAVE ASKED FOR

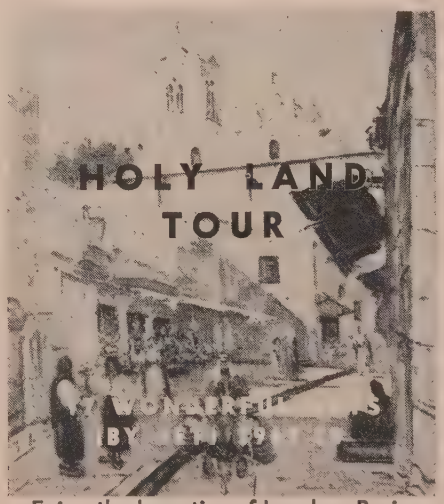
The Pilgrim Bible with Concordance

123x French Morocco, half circuit, red under gold edges. $17.00

127x Cape Levant Morocco, limp, gold edges. Black, Blue, or Red. $20.00

EACH contains Dictionary of Scripture Proper Names, Subject Index and all the many Pilgrim Bible features; round corners, simulated leather lining, Oxford India paper, 5⅛ x 7⅜ x 1⁵⁄₁₆".

At your bookseller•**OXFORD UNIVERSITY PRESS, N. Y. 16**



Enjoy the beauties of London, Paris, Rome, Athens, Cairo enroute to nine exciting days in the Holy Land. Tour conducted by A. A. MacKinney.

The A. M. F. was founded in 1887 by William E. Blackstone to bring a Christian witness to Jews. We now reach them by personal visitation, distribution of special literature, Bible classes, and by radio broadcasts in several strategic locations, one of which is the daily program beamed to the State of Israel from Monaco.

In March 1962, celebrating our 75th Anniversary, we will cooperate with the Jewish National Fund in dedicating a forest in Israel to the memory of William E. Blackstone, First great Christian Zionist, friend of Israel, and founder of the A. M. F. We invite you to join us in planting a tree in Israel while you are there with us. For further information, clip coupon below.

AMERICAN MESSIANIC FELLOWSHIP
Archie A. MacKinney, Supt.
7448 N. Damen Avenue, Chicago 45, Illinois

☐ Kindly send information on A.M.F.

☐ I am interested in your tour, for _____ persons.

Name_____

Address_____

was attended by more than 75,000—the largest single group ever to gather on the Minnesota state fair grounds where the campaign was held.

Special pre-crusade meetings were held by members of the Graham team in Aberdeen and Sioux Falls, S. D.; Duluth, Fergus Falls, Rochester, Bemidji and Thief River Falls, Minn., and Eau Claire and La Crosse, Wisc., where they reached an additional 45,000 people and saw 560 decisions for Christ. Thus inspired, many groups chartered buses to attend additional services in the St. Paul crusade.

Immediately following the St. Paul crusade Dr. Graham entered the Mayo Clinic in Rochester for a routine physical examination and then plunged into a campaign in Philadelphia on August 20. In October Dr. Graham plans to go to Israel for five or six weeks to study the Bible and from there New Delhi, India, where he will be an observer at the forthcoming meeting of the World Council of Churches.

sunday school

NSSA Meets in Detroit, Oct. 11-13

THE 16TH ANNUAL convention of the National Sunday School Association will be held in Detroit's new Cobo Hall, Oct. 11-13. Meeting under the theme "For Times Like These . . . Sunday School" the convention will feature half a dozen nationally known speakers and over a hundred different workshops covering practically all phases of Sunday school work.

"Cobo Hall is unequalled for facilities for such a convention as this," said Dr. Clate Risley, executive secretary of the NSSA. "We believe that this convention will be our greatest. The Detroit committee has been hard at work for over a year in making preparations."

Among the speakers scheduled are Dr. H. Park Tucker, a federal prison chaplain, Jack Wyrtzen of the Word of Life Hour, Dr. Lloyd H. Knox, president of NSSA and publisher for the Free Methodist Church, Commissioner Holland French of the Salvation Army and Dr. Risley of NSSA.

Attendance is expected to run about three to four thousand from the Detroit area alone with an equal number coming from all over the United States and Canada.

Announce Sunday School Awards

IN AN EFFORT to stimulate excellence in Sunday school activities the Lambert Huffman Publishing company has announced a new series of awards for outstanding performance in Sunday school work. These honors will be given to the Sunday school of the year, the superintendent of the year, the teacher of the year, the student of the year, the best book on Sunday School, the best visual aid for Sunday school, the magazine article on Sunday school and the best special promotion for Sunday school.

The contest will close on December 31. Entries and rules for the competition may be obtained from Lambert Huffman, Publishers, Winona Lake, Ind.

Dedicate Brigade Training Center

NORTHWOODS, a national leadership training center for boys and men of the Christian Service Brigade, was dedicated early in August. This camp is located on a choice 1,800 acre site near Wickford, Mich., in the upper peninsula area.

The purpose of the new training center is to provide advanced training for older boys in leadership skills, Bible study, vocational and technical interests and Christian living. Men who will serve as boys' club leaders are also trained at this site.

Facilities include a $40,000 dining hall-lodge and seven cabins, housing a total of 70 persons. The facilities are located on a half-mile long man-made lake which was formed by damming a small trout stream that flows through the property. Future developments call for the construction of a 2,200 foot airstrip to be used for airman training and a large workshop for craftsman and technical training.

Land for the site as well as building funds for NORTHWOODS were donated by the Christian Camps Foundation which is headed by Henry J. Taylor, chairman of the board of Club Aluminum. Additional grants were made by the Kresge Foundation and the Crowell Foundation.

education

Changes at Fuller Seminary

DR. HAROLD JOHN OCKENGA, formerly acting president of Fuller Theological Seminary, has now been appointed president. In addition to his new responsibilities he will continue as pastor of the Park Street Church in Boston.

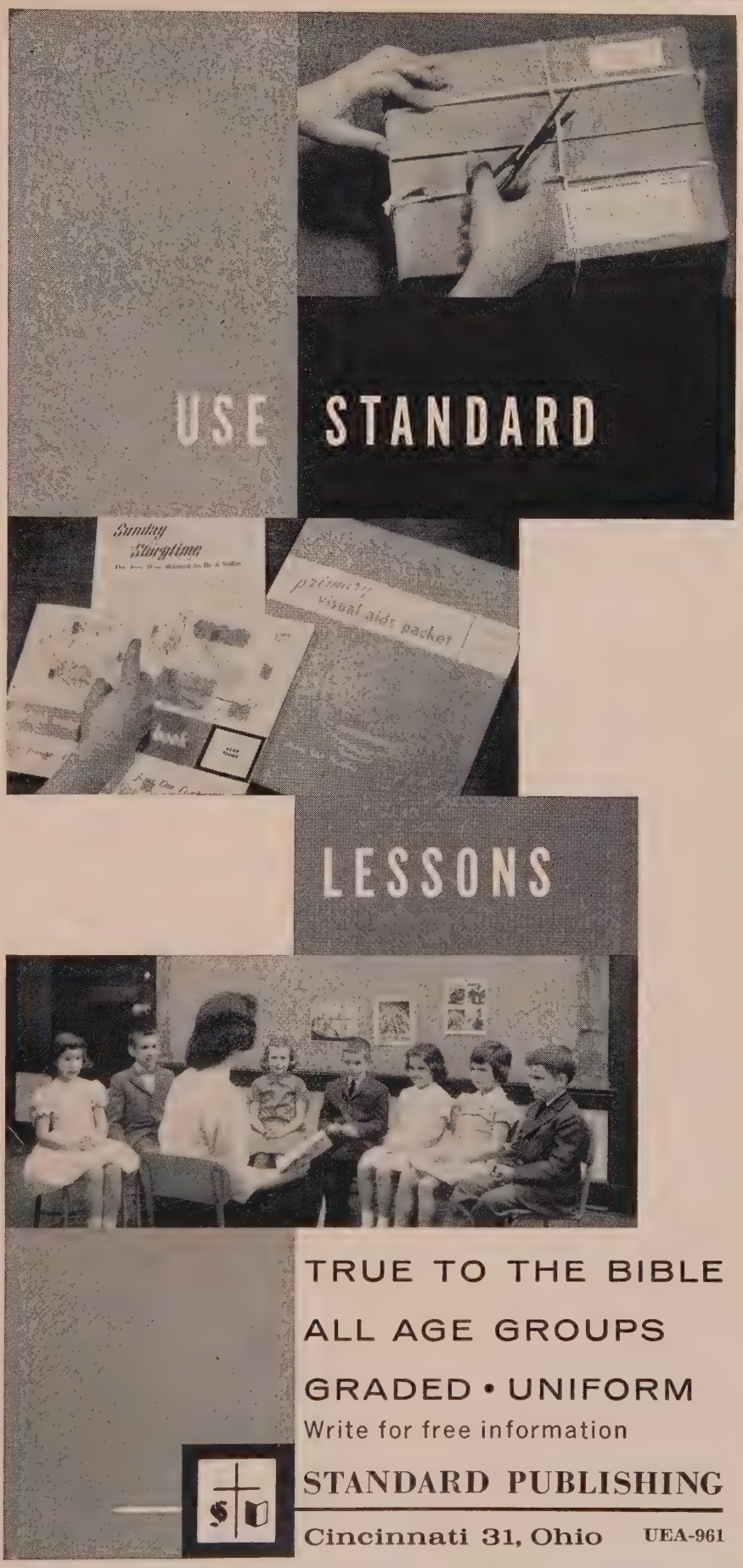
Dr. Harold Lindsell, professor of missions and formerly dean of the faculty, has now been appointed to a new office of vice president of the school. He was one of original four faculty members when Fuller was founded in 1947.

Succeeding Dr. Lindsell as dean is Dr. Daniel Payton Fuller, assistant professor of English Bible. He is currently in Basel, Switzerland, completing work on a doctoral degree. He is a son of Dr. Charles E. Fuller, the founder of the school and director of the "Old Fashioned Revival Hour."

News in Brief

Religious Freedom in Turkey: Turkey's new constitution guarantees religious freedom for all in a predominantly Moslem nation. A government spokesman said that it provides for freedom of conscience and of religious belief and worship. Meanwhile the national legislative body has begun action to insure that this freedom will not be violated.

Romanian Orthodox Church Seeks Tie With WCC: The Romanian Orthodox Church will apply for membership in the World Council of Churches because they are "eager to take a more active role in the ecumenical movement." Their application will be acted upon in the forthcoming New Delhi conference of the WCC.



NOW READY . . .

No. 5 . . . includes such songs as:
I Am Following Jesus — So Send I You
Lord, Keep Your Hand on Me

5¾" x 8¼" Paper, each 75c

Singspiration

FAVORITES

The FAVORITES series has been compiled by Al Smith and John Peterson. Each book contains from 89 to 96 wonderful numbers, including selections for soloists, duets, and quartets.

No. 1 . . . includes such songs as:
The Stranger of Galilee — Overshadowed
When I Met My Savior

No. 2 . . . has such songs as:
He the Pearly Gates Will Open
Now I Belong to Jesus — Just Keep on Praying

No. 3 . . . includes such songs as:
I've discovered the Way of Gladness
On a Rugged Hill

No. 4 . . . has such songs as:
I Sing of Thee — Singing I Go
Peace in the Valley

ORDER FROM YOUR BOOKSELLER | ZONDERVAN PUBLISHING HOUSE GRAND RAPIDS 6, MICHIGAN

Looking for a Coeducational
CHRISTIAN HIGH SCHOOL
WHERE CHRIST IS FIRST?—
Investigate
Riverview Academy
Box 65, SHARK RIVER HILLS
NEPTUNE, NEW JERSEY
Attention Dr. John J. McCall
Distinctive Christian Education Grades 7-12

PURITAN REPRINTS
new and used books
BIBLE TRUTH DEPOT
Swengel, Pa.
Free catalog upon request

BUY WHOLESALE AND DISCOUNT
WHY PAY MORE?
Over 20,000 name brand products—appliances, furniture, clothing, TV, etc. Serving national needs of 16,000 clergymen and religious personnel. Write today.
MINISTER'S NATIONAL WHOLESALE AND DISCOUNT SERVICE, INC.
P. O. Box 9381-A, Raleigh, N. C.

MAHON MISSION . . .

In the Union of South Africa and Basutoland

- **Operating since 1903**
- **5000 Active Believers**
- **22 White Missionaries**
- **36 Ordained Native Ministers**
- **311 Local Preachers**
- **Covering over 70,000 Square Miles**
- **Active Member of EFMA**

Grace Missionary Church, Zion, Illinois and many individuals, Groups and Churches, in U.S.A., Canada and England help support this growing and going Mission. If you would like to have a part in this work, and would like to know more about it, write for a free copy of our new Brochure, "What's Happening in South Africa." Address:

MAHON MISSION, 1415 27th Street, Zion, Ill.
Harold K. Light, Exec. Sec. — Dr. Clarence Fast, Pastor and Director

FOR YOUR LIFETIME!...

If you are interested in security and peace of mind . . . an assured, generous income for life . . . *plus* a share in training young people for fruitful, Christian lives and service — you'll be interested in the Wheaton College Annuity Investment Plan. It was designed to satisfy these needs. Write today for the FREE booklet, *Pleasant Tomorrows*, explaining the plan.

AN ASSURED INCOME

WHEATON COLLEGE Dept. U91
Wheaton, Illinois
Please send me a copy of *Pleasant Tomorrows*, booklet explaining Annuity Plan in detail.
*Name*_____ *Age*_____
*Address*_____
*City*_____ *Zone*____ *State*_____

WHEATON ANNUITIES
PROMPT AND SURE—HAVEN'T MISSED A SINGLE PAYMENT IN OVER 55 YEARS!

Disclose Plan for New Cuban Church: A Mexican Catholic leader reported that he has a copy of a new Castro plan to abolish the Roman Catholic church and replace it with a new "patriotic one." Under it all who oppose Castro "reforms" would be eliminated. It is said to be similar to a plan which the Reds used in China.

Fugitive Jailed After Baptism: An escaped prisoner who was befriended by Mennonites in Indiana was jailed scant minutes after he was baptized at the Beachy Amish Mennonite Church in Goshen, Ind. He had made contact with the church through a rescue mission and after confessing his faith in Christ stated that he was an escapee from a Rhode Island prison and that he planned to return to finish out his sentence. The FBI had requested his arrest after a neighbor tipped them off. The sheriff who made the arrest allowed him to be baptized by the church before returning him to the East.

Wheaton Students Work With Gangs: A group of 13 Wheaton College students spent last summer working with Jim Vaus among the street gangs of New York's "Hell Gate" area. Living here are some 194,000 people of Puerto Rican and Negro origin who are crowded into a one mile square area. Police estimate that there are some 25-30 armed gangs there roaming the streets. These students are engaged in this work as a part of the social work program at Wheaton.

Manitoba Relaxes Adoption Law: A new adoption law in Manitoba now makes it possible for a mother to stipulate if she wants her child placed out for adoption to be raised in her religion or not. According to the old law the child placed for adoption had to be raised in the religion of the mother. This had brought complaints that Catholic children were being withdrawn from Protestants after having been placed in their homes.

Servicemen's Center Celebrates 20 Years: The Victory Service Club of Los Angeles which is sponsored by the Union Rescue Mission recently observed its 20th anniversary. During its many years of ministry to armed forces more than 2½ million men passed through its doors. Their needs are met with food, lodging and many other services—all free.

TEAM Issues Appeal for New Missionaries: The Evangelical Alliance Mission has issued an appeal for 300 new missionaries for all types of missionary work. Ninety-one are now in some phase of preparation for foreign service. During the summer months 44 of these finished an accelerated course of training in orientation classes. This year's group at Candidate School, said Dr. Delbert Kuehl, TEAM's candidate school secretary, includes the following vocational backgrounds: 9 nurses, 6 teachers, 5 office workers, 2 librarians, 2 farmers, a construction worker, a mechanic, government soil conservation director, a switchboard operator, bookstore manager, doctor, aircraft construction worker and an evangelistic soloist.

Billy Graham Follow-up Crusade: While the Greater Philadelphia Crusade is still in full swing, August 20-September 17, two series of Billy Graham follow-up crusades will be launched early in September in Australia.

record reviews

■ THERE'S A NEW company in the religious record business. The name is Supreme Recordings and the man behind it is none other than Paul Mickelson, who until forming his own business, produced so many successes for RCA Victor and Word Records. Those who have come to expect excellence in everything which Paul Mickelson does will not be disappointed in the albums released by his new company.

One of these is so typical of the man both as artist and producer that it is only fitting that we introduce it to you first. The selections are some of the greatest music of the church. The medium which Mr. Mickelson chooses to present and interpret these hymns is the London Symphonic Band and a male chorus. Mr. Mickelson himself directs the groups and the result is highly satisfactory. The album is titled *The London Symphonic Band* and the number is SM-1004. In case you are interested and your Christian book store doesn't yet have it, the address of Supreme Recordings is Box 352, Glendale, Calif.

Holy Holy Holy, There Is a Wideness in God's Mercy, Lead Kindly Light, God the Omnipotent, O Lord Most Holy, Toccata and Fugue in D. Minor, Glorious Things of Thee Are Spoken, Doxology, O God Our Help in Ages Past.

■ SUPREME RECORDINGS has introduced two voices which were new to this reviewer in a duet album titled *I've Discovered the Way* (SM-1003). The voices are those of Helene Landrum the Joseph Bellesi. The combination is a good one and the duets are enhanced by an orchestra and choir under the direction of Paul Mickelson.

I've Discovered the Way of Gladness, When I Survey, How Could I Live Without Jesus, Benedictus, O That Will Be Glory for Me, Day By Day, How Beautiful Upon the Mountains, Raise Me Jesus to Thy Bosom, There's a Wonderful Tomorrow, Lead Me Gently Home Father, Make Me a Blessing.

■ THE UNIQUE stylings of the Csehy Musical Messengers always make delightful listening. With only instruments they manage to effectively interpret the message of a song. Their latest album is *If With All Your Hearts,* a Zondervan Victory Recording (LP-182).

If With All Your Hearts, Jesus Shall Reign, The Ninety and Nine, Marvelous Grace, From Greenland's Icy Mountains, He Hideth My Soul, Jesus Saves, He Is Not Willing, The Great Physician, O Zion Haste, Jesus the Very Thought of Thee, Abide with Me.

■ THE NAME OF the album is the same as one reviewed above—*The Way of Gladness*—but the effect is totally different. This is a Word release (WST-8059-LP) in stereo and features Ed Lyman with the Bill Stanley Band. The band is the interesting thing about this album. It's members are young in years and some of the arrangements have a decided modern flavor. If you aren't too sensitive about these things, we think you'll enjoy this album.

Come Unto Me, The Gospel Train, Abide with Me, Saviour Like a Shepherd Lead Us, There Is No Greater Love, All Hail the Power of Jesus' Name, I've Discovered the Way of Gladness, My Sins Are Gone, When the Night Shadows Are Falling.

■ RCA VICTOR has just released two sampler albums called "Festival of RCA Victor Artists." Volume One is dubbed *Religious Concert* and Volume Two is called *Gospel Sing.* You'll find a lot of variety in these—everything from Harry Belafonte to the Lutheran Hour Choir.

■ OUR CHORAL ALBUM for the month features the Baptist Hour Choir in a Word Records stereo release, *A Calm Retreat,* (WST-8079-LP). The music presented bears out the album title and the choir, under the direction of Joe Ann Shelton, sings beautifully.

Jesus Thou Joy of Loving Hearts, I will Arise and Go to Jesus, There Is a Green Hill Far Away, Jesus Is All the World to Me, O Sacred Head, Seek Ye the Lord, From Every Stormy Wind That Blows, He Who Would Valiant Be, Gentle Jesus, The Lights of Home, Wherever He Leads I'll Go.

■ THE SERENADERS QUARTET, heard on the Temple Time broadcast, is a group that has real class. There is no hip-swinging beat to their latest album, *On Wings of Song,* (Zondervan, No. 567) but there is a lot of good music. A fine "change of pace" quartet album.

Joshua Fit De Battle of Jericho, Over the Sunset Mountains, I Touched the Heart of God, Lord I Want a Diadem, I Wonder As I Wander, May the Good Lord Bless and Keep You, In Heavenly Love Abiding, Wayfaring Stranger, The Heavens Are Telling, Contentment, Just a Closer Walk, Last Words of David.

■ RALPH CARMICHAEL has done outstanding work as arranger and conductor of religious music by orchestras. This reviewer thinks he is just about the best in the business and so we welcome the new Word stereo album, *A Carmichael Concert* (WST-8082-LP). His use of horns and woodwinds in these hymns is well done, but not overdone. The entire album gets an excellent rating.

Jesus Name I Love, In the Garden, This I Know, Must Jesus Bear the Cross Alone? Amazing Grace, 'Tis So Sweet, Ivory Palaces, Unworthy, What a Friend, Wonderful Peace, Some Golden Daybreak, Sweet Hour of Prayer.

■ THE CHURCH IN THE HOME is an RCA-Victor album (LPM-2304) which presents the musical groups from the television program of the same name which is sponsored weekly by Soul Clinic International. Featured are the adult choir, youth choir, and a variety of soloists.

What a Saviour, There's a Wideness in God's Mercy, More Love to Thee, 'Tis So Sweet to Trust in Jesus, Nobody Knows the Trouble I've Seen, O Sacred Head Now Wounded, Majestic Sweetness, Glee Reigns in Galilee, In Heavenly Love Abiding, God of Our Fathers, Alleluja, House of Worship, I am Praying for You, Go Bury Thy Sorrow.

MONEY FOR YOUR TREASURY

Over 2,000,000 Sunflower Dish Cloths

Were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official

SANGAMON MILLS

Established 1915 Cohoes, N. Y.

Christian Faith Record Club
Box 518, Reseda, Calif.

Please register me as a member of Christian Faith Record Club. Send me the four albums I have listed, for which I will pay $3.98 (Hi-Fi), $4.98 (Stereo), when billed. I agree to buy four other albums offered, within the next year.

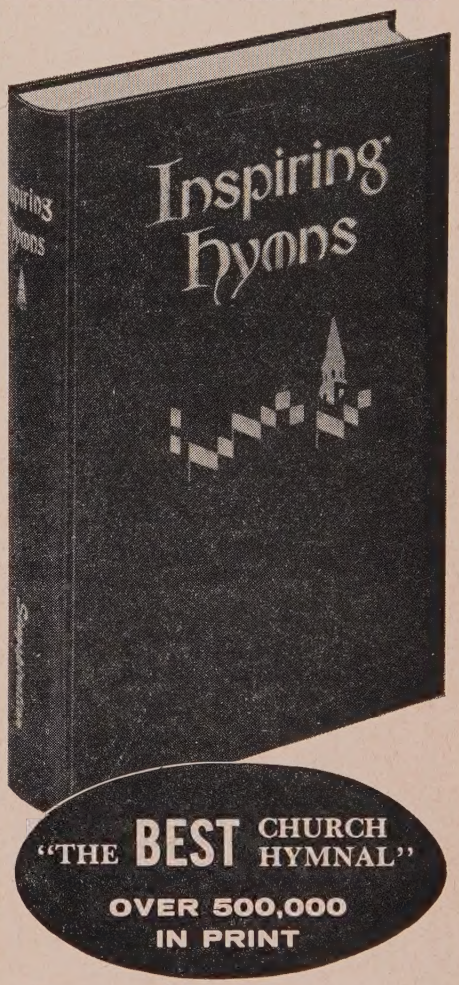
For full details see 2nd cover advertisement

Album choices ----------

Name ----------

Address ----------

City---------- Zone---- State-------



"THE BEST CHURCH HYMNAL"

OVER 500,000 IN PRINT

A treasury of 527 of the best-loved hymns and Gospel songs of the church!

Durable Morocco Binding; Gold Stamping • Opaque White Paper; Easy-to-read Type • Opens Easily—and Stays Open • 52 Choice Responsive Readings • Completely and Comprehensively Indexed • Available in Green, Blue, or Maroon. Morocco at $2.00 per copy (Quantity price to churches—$1.70 each.) Loose-leaf edition, $5.00; Leather pulpit edition, $12.50. Prices slightly higher in Canada.

OUTSTANDING BECAUSE IT IS "BALANCED"

MAIL THIS COUPON TODAY

Please send free copy of INSPIRING HYMNS to Authorized Church Committee: **UEA 961**

NAME_____

ADDRESS_____

CITY_____ STATE_____

CHURCH_____

"A Singspiration Hymn Book"

ZONDERVAN PUBLISHING HOUSE

GRAND RAPIDS 6, MICHIGAN

In Canada: Home Evangel Books Ltd., Toronto 16

"But where does God fit in?" As man probes far into space, he finds his perspective changed, his convictions challenged. He senses personal insignificance . . . and he feels new need to clarify his relationship with God.

NEW PAPERBACK

CONCORD BOOKS

ONLY $1.00

CHALLENGE OF THE SPACE AGE
By John W. Klotz, thoughtfully relates scientific achievements to Christian doctrine, and defines new challenges which confront today's Christian.

Challenge of the Space Age is from Concordia's new series of Christian living books. Each of these popular-priced books deals with a critical area of modern life, and gives new insight.

Other CONCORD book titles:

TEACH US TO PRAY
How to pray, reassurance about answers.

HOW ABOUT CHRISTIANITY?
A thorough, convincing explanation of Christian teachings.

THE CHURCH IN THE WORLD
The techniques for Christian witnessing.

SEE THIS DISPLAY AT YOUR BOOK STORE

See Concordia ads in **TIME** magazine

Concordia PUBLISHING HOUSE

CONCORDIA PUBLISHING HOUSE • 3558 S. JEFFERSON • ST. LOUIS, MO.

STONY BROOK SCHOOL

"Character Before Career"

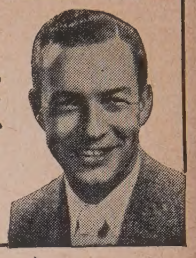
Accredited college preparation for boys. Distinctive Christian training. Grades eight to college entrance. Boys from sixteen states and sixteen foreign countries. Full athletic program. 70-acre campus, accessible by car or train. Fortieth year.

For a catalogue, write the headmaster,
Dr. Frank E. Gaebelein
Box 90, Stony Brook, Long Island, N. Y.

THE VOICE OF CHINA AND ASIA
a missionary organization with a true love for souls
ESTABLISHED over 45 years ago in HONG KONG
NOW ACTIVE ALSO in Formosa, Korea, Japan and the Philippines
* * DISPENSING * *
Food for the needy - - - - - - - - - - - - - The Word of Life for the lost.
If You Can Not GO
You can PRAY or You can GIVE
Listen to our broadcasts over more than FIFTY stations in United States—Canada and the Far East
BOB HAMMOND
P. O. Box 15-M Pasadena, California
write for FREE copy of our magazine including our radio log.

GOSPEL TENTS
STEEL CLAD TABERNACLES
SMITH MFG. CO., DALTON, GA.
Over 50 years in Business

ASK DOCTOR SUNDAY SCHOOL



Dr. Clate A. Risley

Question: How do you remove a sincere, earnest, willing, but sensitive incompetent department superintendent?

Let me ask you a question. Why is he incompetent? Is he intelligent? He is no doubt sensitive, at least to some degree, because he realizes his own incompetence.

Before we think about removal of any person we should think in terms of helping that person. If we are sure this is impossible, we should consider shifting the person to an area where he may be efficient. Even here let us not overlook the need for instruction, teaching training, a clear-cut assignment, with encouragement and a good dose of patience.

If he can't improve and if he won't shift, he should be replaced if for no other reason than a wrong attitude.

Here is an illustration why every church, no matter how small, should have a board of Christian education. The board of Christian education is the group to deal with this kind of problem. Even then it should be an intelligent board with courage. The only thing worse than one coward is a crowd of them. In the Sunday School the superintendent is the man to talk with the problem person and pass on to him as kindly and tactfully as possible the decision of the board of Christian education. The superintendent should make it clear, that it is not a personal matter, it is not between you and me, or the pastor and you, or any individual and you, but the board and you. Most people are looking for a "scape goat." He must blame someone. Even so, he may be less likely to blame pastor or superintendent when it is a board action. He may not be sure whom on the board to blame.

Board members should be mature and wise enough to realize he may leave the church. Consider then, has it been a loss or a gain.

Question: What can attendance at the NSSA convention mean to Sunday school teachers and officers?

Without doubt the most important thing that people get from attending a Sunday school convention is inspiration. There is something highly contagious about successful ideas and teaching methods. When people hear about a possible answer to a problem they have they want to go home and try it. Most of the time the new ideas work and as a result their Sunday school grows.

During our NSSA convention in Detroit, Oct. 11-13, there will be over a hundred workshops on most every aspect of Sunday school work in addition to six nationally known speakers. Write to the NSSA office in Chicago for full details and be sure to register in advance to save money.

church history

Without a sense of history a man is a barbarian, but who can make sense of history? Not the bigots or romantics who distill a private brand, nor the scholars who disappear without trace in its archives. Only the Lamb can open the seals and read, for history centers in Him. Church history studies the work of Christ through the Spirit sent from His throne.

Paul Woolley, Th. M.

No historian should make legends, but Paul Woolley can't help it. Anyone so well informed comes to be regarded as an oracle. Brisk efficiency keeps the traffic moving through the crossroads of his office, and each question gets a hearty welcome. In the classroom the encyclopedic coverage is seldom noticed in the fascination of the issues raised and the vistas seen. Until an exam, that is.

Arthur W. Kuschke, Jr., Th. M.
Librarian

The work of the library is closely linked to each department, and the librarian is at home in them all. His genuine and scholarly interest in every consultation reaches from acquainting juniors with library classification to aiding doctor's candidates with bibliography for research. At present he is deep in plans for a new building with architect J. Russell Bailey, specialist in library design.

Courses leading to the B.D., Th.M., and Th.D. degrees are offered. For information, write The Director of Admissions,

Westminster Theological Seminary

Chestnut Hill, Philadelphia 18, Pa.

AIR and STEAMSHIP RESERVATIONS

for Missionaries, and Survey Trips for mission board officials and interested laymen, continue to be

Our Major Specialties . . .
We can help You!
No service charge at any time

Universal Travel Service, Inc.
A. S. Bowker, President
100 W. Monroe St. Room 700
Telephone: ANdover 3-3156
CHICAGO 3, ILL.
The *Christian* travel bureau . . .

CHRIST For The INDIAN

Your prayerful support of this, the most neglected of all mission fields, is earnestly invited. All gifts are deductible for income tax. Inquire about this startling Indian film for your church.

"PERSECUTION U.S.A."
Feature-length, Color Write for Information
The American Indian Liberation Crusade, Inc.
1059 South Hope Street, Los Angeles 15, California

DOUGLAS L. MAINS CO.
Radio & TV Agency
Box 509
Wheaton, Illinois
Phone MO 8-4040

YOU'LL ENJOY YOUR TRIP IMMENSELY!

TRAVEL ABROAD

4 WHEATON TOURS EACH YEAR

1. Spring Bible Lands Cruise—March
2. Summer Bible Lands Cruise—June
3. Europe and Scandinavia—July
4. South America—July

Daily lectures by tour leader. Fine Christian fellowship. Write today for FREE BULLETIN. Specify which tour.
Address: Dr. Joseph P. Free

WHEATON TOURS
BOX 468 Dept. U91 WHEATON, ILLINOIS

ALSO TOURS TO YELLOWSTONE PARK, GRAND CANYON AND CANADIAN ROCKIES

16th NATIONAL SUNDAY SCHOOL CONVENTION
October 11-12-13
Cobo Hall, Detroit, Michigan

Return the Bible To the Heart of the Nation

In this time of peril the National Association of Evangelicals urges that the Christians of America join together to return the Book which made this country great back to the heart and center of our national life. To meet this need the NAE offers a four-point program:

- **Bible Reading**
  An effort to enlist 10 million Americans to read the Bible through in '62 and to encourage the public reading of the Scriptures.
- **Bible Preaching**
  National awards for the best sermon on Universal Bible Sunday, December 10, 1961, on the Place of the Bible in the Life of the Nation.
  First Award—a trip to the Holy land.
  Second Award—200 books for the minister's library.
  Third Award—a complete Audio Bible Sacred Record Library.
- **Bible Study**
  The encouragement of Daily Bible study in homes and Bible study programs for churches. A thorough list of Bible study helps is available.
- **Bible Distribution**
  One million copies of the Gospel of John available for free distribution as well as Scriptures in foreign languages and Braille.

Pastors and church leaders should join in this nationwide program to help bring our nation back to the Book upon which it was founded.

---------- Clip and Mail Today! ----------

National Association of Evangelicals
Box 28, Wheaton, Ill.

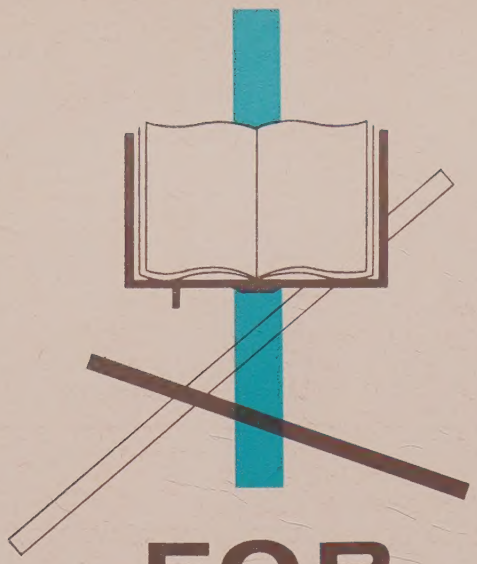
Yes! I want to have a part in returning the Bible to the heart of the nation. Please send me the following:

- ☐ Sample packet of materials for "Read it through in '62." I enclose $1.
- ☐ Instruction Sheet and order blank for "Read it through in '62." Free.
- ☐ Information on how to set up a public reading of the Bible in my community. Free.
- ☐ Complete rules on "The Bible in National Life Sermon Awards." Free.
- ☐ Bibliography on Bible study materials. Free.
- ☐ Information on how to get free gospels for distribution.

Name _____

Address _____

City _____ Zone ____ State _____

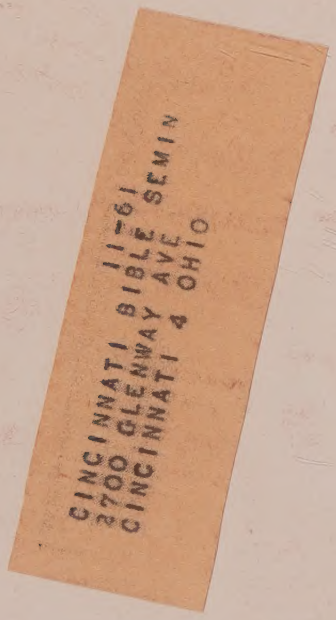


"I praise God for using you to guide me into new truth, but I praise Him more for using you to urge me to STUDY HIS WORD MYSELF! At your insistence I began to seek cleansing, guidance, and truth through the blessed Book."

An American Housewife

FOR 22 YEARS

POINTING AMERICA BACK TO THE BIBLE DAILY



For nearly a quarter of a century, Back to the Bible Broadcast has emphasized the importance of the Bible and its teachings in the practical, day-to-day Christian life.

The daily concentrated teaching of the Bible is aimed at bringing people into a right relationship with God through Christ. Always the goal is to guide Christians into a personal study and application of the Word in their own lives.

Back to the Bible Broadcast has grown steadily, both in scope and outreach, since Theodore H. Epp the founder, began preaching on a 15-minute daily radio program covering the midwest back in 1939.

Today Back to the Bible Broadcast is an international witness through not only radio, but missions, literature, and a Bible correspondence school.

In 22 short years the gospel has been proclaimed through some 755,000 radio releases, more than 65 million pieces of literature, tens of thousands of Bible correspondence courses, and hundreds of missionaries supported through the Broadcast.

We invite you to write for a free radio listening schedule today if you do not know where Back to the Bible Broadcast can be heard in your area. At the same time, why not ask for THE BROADCAST STORY FOLDER if you would like to know more about the scope and character of this ministry.

BACK TO THE BIBLE
Broadcast
BOX 233 • LINCOLN 1, NEBRASKA